

THE
EXTRACTION
OF
MANS SOUL:
BEING

A Sober and Judicious
Discourse, proving by Divine
and Naturall Reason, That the
Production of Mans Soul is by Pro-
pagation and not by Creation.

LIKEWISE,
Proving, That except Mans Soul
be propagated, he can have no
Originall SIN.

ALSO,
The Purity of Christs Incarnation
more fully cleared then heretofore.

By H.W. B. D.

Henry Noel
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~~234.132.22~~

Ph. 1586.6*

EXTRACTION

MANUSCRIPT

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Discovered by Divine

and Human Reason

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The Law of the

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TO
THE RIGHT
HONOURABLE

WILLIAM FENIS,

Viscount Say and Sele,

Master of the Court of

Wards and Liveries,

and one of his Maje-

sties most Honou-

rable privie

Councell.



O great is
the unhap-
pinesse of
our times,
right Ho-
nourable, wherein men

A 2 have

THE EPISTLE

have been rather led by affection, than judgement, that a bare *ipse dixit* hath with most men easily gained the authoritie of a truth. Hereby able wits have been discouraged, Arts have lost much lustre, and the World more light.

This ensuing Treatise, being a poore Orphant, that it might be secured from such prejudice, the Epidemical distemper of our times, I thought best humbly to shrowd under your Honours protection, to the intent also that

DEDICATORY.

that they who will not receive a naked truth for it selfe, may embrace it for the beauty it shall derive from so noble a Patron. Vouchsafe then, Right Honourable, as to accept it, together with this my humble and thankfull acknowledgement (the best coine I have) of all your favours toward my selfe & stock whence I sprang : so to pardon my boldnesse in interrupting you.

The God of the spirits of all flesh, blesse your Lordship, your ho-

THE EPISTLE, &c.

nourable Lady, & hope-
full of spring, in the fat-
ness of the earth, and
dew of heaven, and after
lead you to that place
where the spirits of just
men made perfect; take
sanctuary, which shall be
the daily prayer of

Your Honours in all

humility to be commanded,

ELIAS PALMER.



To the Reader.



*Hether this Treatise
(composed by Mr.
Henry Woolnor)
were to satisfie him-
selfe rather, or the curious
world, I cannot say. He was
early arrested by sudden death,
that sent him hence a prisoner
to his grave: These papers
(containing his Essay of the
Soules originall) were brought
to mine hands, for their birth,
all the interest I shall challenge
therein: A discourse that may
be as profitable, as it is desira-
ble, though in it selfe very sub-*

To the Reader.

limo and remote from the senses, yet levelled to the plainest capacities, that none, I hope, will depart it unresolv'd.

To speake any thing of this subject definitively, is as farre beyond mine intentions, as my businesse, but shall as best becomes me, humbly submit to the censure of the learned; whose counsels and encouragements gave not only being, but lengthned out mine intentions toward the Presse. As for others whose indigested notions cannot admit of such a speculation, nor can therefore be competent Judges in a matter beyond their sphere, let them be sober; as God distributes to every one, *ἕκαστῳ ὡς ἰσχύει*, a measure of, or in the faith. Farewell.

Rom. I 2.

ELIAS PALMER.



The Contents of the Severall Chapters hand- led in this Treatise.

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soule may be perfectly knowne
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A



A
TREATISE
 PHILOSOPHICALL,
Containing
 The true Originall
 of the SOULE.

*Wherein is laboured to prove
 both by divine and naturall
 reason, that the production
 of mans Soule, is neither by
 Creation nor Propagation,
 but a certaine meane way be-
 tweene both.*

CHAPTER I.

*The use of this Question, and how
 it is to be handled.*



AMong the many intri-
 cate questions wherein
 the Church of GOD
 hath almost lost it selfe in this
 last

The diffi-
 culty and
 necessitie
 of this do-
 ctine.

last age of the world, there is none more difficult to know and more necessary to be knowne, than that which concerneth the *Soules originall*. The difficulty appeares in that so many worthies who have entered into this Labyrinth, could never yet finde a cleare way out of it againe. The *necessitie*, in that there are so many necessary points in divinitie depending upon this, which cannot be well cleared without it, especially the doctrine of *originall sinne*, and the immortality of the soule, which are two of the maine principles of Christian Religion.

The possi-
bilitie of
knowing
it.

But some perhaps will say, who then shall undertake that which no man ever yet could performe? It is true indeed, I say so too: and so in a manner say all. And thus under a colour of modesty and humilitie, wee are all hindered from seeking that which happily might o-
ther-

therwise be found. I reply therefore on the contrary, why should we not attempt it. They are not alwayes the learnedst men, that find out the greatest mysteries: neither are they alwayes the greatest men, by whom God bringeth the greatest things to passe. Sure I am, the promise is made to the godly, not to the great; & it is Gods usuall course to produce the greatest effects by the most unlikely instruments, that the power and praise may be of God, and not of man. Certaine it is, there is a truth if we could find it: For God will prove himselfe true, though every man be a lyar, and therefore if any mistake be, the fault is in our selves. This I hold as one principle. Againe, looke what God hath spoken in his Word, the same he hath wrought in the world: he doth not say one thing and doe another: but his word & his works agree,

Ioh. 7. 17.

1 Cor. 4. 7.

Rom. 3. 4.

agree, and this I hold as a second principle: Lastly, I doubt not but in this controversall age God is about to refine the Christian Religion, and to reveale secrets that have beene hitherto hidden: and seeing many other mysteries are daily cleared, why should not this also? seeing that God which giveth an heart to undertake, can give power to performe; let men say & thinke what they will, I shall not therefore faile, through his assistance, to doe my best indeavour.

Curiositie
to be avoided,

Deut. 29.
29.

Two extreames notwithstanding I confesse are in this matter to be avoided: Curiosity and Negligence. First, Curiositie: It is strange how mans nature is affected to noveltie, so divine a thing is knowledge, that even innocency it selfe was ambitious of it; it cost *Adam* a fall, as we know. Neverthelesse, secret things belong to God, and onely things revealed to us and our children

children. Where God hath not a tongue to speake, we may not have an eare to heare; when he is sparing in revealing, we must be sparing in enquiring; forbidden fruit may not be tasted; and when God hath set us limits, we may not passe our bounds, least we die; Being creatures we must submit our selves to our Creator: and if we will be Christians, faith must satisfie where reason cannot. And good reason there is it should be so, both for our humiliation and triall. To *humble* us when we shall see our reason non-plust, even in matters of greatest consequence, and to *try* our faith in mounting above reason, when it shall appeare that wee rely more upon Gods word then our own fancy. Now that the soule is immortal, and that all men are stained with originall sinne: are things most certaine, for the Scripture plainly affirmes them: And if the
originall

Gen. 2. 17.

Exod. 19.

12,

originall of the soule be doubtfull, yet even reason teacheth, that it is altogether madnesse to reject a certaine truth for uncertaine. Justly therefore is their curiosity to be condemned, who are wondrous inquisitive to know whence the soule came, but care not at all whither it goes. Indeed desiring to see cause of doubting in the one, that they may have the more libertie to be carelesse in the other.

Cautions
to be ob-
served.

Yet is not this so to be understood, as if we were not to seeke after any thing, but that which is manifest in the Scripture, for so we shall not need to seeke at all. Neither is every question curious, which may seem to be so, but that indeed is a curious question, which is either needlesse or not revealed. Nor how needfull this present question about the soules originall is, no man doubteth, the onely *quare* is, whither

whither it be revealed or no; and indeed many thinke it is not. But besides that all things are not revealed at once; we must know that God reveales things two wayes: either by his word, or by his works. Now as many things are not to be found in the booke of the creatures, are yet manifest in the booke of the Scriptures. So many things that are not mentioned in the word, are yet manifest in the works of God. It is our dutie therefore to search both. But divine things are to be sought especially in the former, and naturall (as this is) in the latter, yet still comparing both together. If therefore this truth can be found in either, then it is revealed: neither can we say, it is a secret, untill both be thoroughly searched. And because there is a depth in both past finding out, therefore we must exercise our selves in them day and night; and

and never leave searching, for
meane for things needfull, so
long as the world endureth, and
in this cause where God is spa-
ring in revealing, it is to make us
the more diligent in searching
and enquiring.

For as Curiositie on the one
hand, so negligence on the other
is also to be avoided. And is
not onely in regard of those fun-
damentall doctrines which do
so neerly depend upon it, the
verthrowing of which would
verturne all Religion, but also
in regard of the godly them-
selves, both to stay their minds
in this wavering age, and to cut
off those doubts and unbesee-
ing motions, which through Sa-
thans malice, and our owne cor-
ruption, are too apt to arise even
in the hearts of Gods best chil-
dren; and lastly, to stop the
mouths of wicked men and A-
theists, who are ready upon all
occasions to blaspheme God

and

and make a mocke of Religion.
For the shunning of such difficulties as these, under a colour of modesty, and to avoid curiosity, or the like, gives them occasion of suspicion, that there is some secret fraud which we are afraid to discover, in all points of controversy therefore so much as is manifest in the word, I certainly beleeve, though reason seemes against it, and withall I know that it is not for me to question the doctrine, but to blame mine owne ignorance, and so set my selfe to search, not because I doubt, but because I doe beleeve the truth. And this we may and must performe as well for our owne satisfaction, as the edification of others.

Neither may the difficulty discourage us, but rather whet on our diligence so much the more: wherein for our comfort, so long as we maintaine that the soule is produced (whither immediately

ately from God, or mediated from man) that it is of an immortal nature, and yet stained with originall sin, according to the Scriptures: what ever we determine of the manner, we are out of danger of heresie, though perhaps subject to error. Neither yet may the feare of being censured for presumption or curiositie, hinder the sober search of it; which though it cannot justly for the former reasons, yet can hardly be avoided: not onely because some lazy persons would gladly free themselves of that labour, by calling it curious; but also considering the intricatenesse of it, which is such indeed as may seeme to be handled curiously, and yet without curiositie; yea, curiousnesse in selfe is no curiositie in such a curious (though necessary) question. Wherefore taking Philosophy on the one hand, and Divinitie on the other hand, to lead

me

me, & craving the light of Gods Spirit to direct me, I will set my selfe unto it : resolving so God may be glorified, not much to care who is offended.

C H A P. II.

*Whether the originall of the Soule
may be perfectly knowne in this
life.*

BUT before I proceede any further, I must preadmonish my Reader, not to thinke to attaine perfect knowledge herein in this life : nor yet to thinke it strange that he cannot. For how doe we thinke it is possible to know how the soule is made before it is : when we cannot conceive what it is after it is made ? For albeit we know it is a spirituall substance, truly subsisting, yet what manner of metaphysicall matter, it is impossible for any man to conceive. Nor seeing we

Reasons
why the
Soules o-
riginall
cannot
perfectly
be known.

we doubt not but that we have
soules, though we know them
not, and are no whit troubled
that we doe not know them
why should we doubt, or thinke
it strange, because we cannot
finde out their originall, which
must needs be harder than the
other.

Yet least this ignorance should
more trouble than the know-
ledge will doe us good (if reason
will be satisfied with reason) it
will make it appeare, that it is
not onely reasonable so to be
but impossible it should be o-
therwise: For first there is no
perfect knowledge to be had of
any thing in this life. Whatsoe-
ver hath any being, hath such a
secret dependance on God, the
first being as no man is able to
comprehend. And if it be so in
those things w^{ch} are best known
unto us, how much more must
it needs be so in those things
which we have least knowledge
of.

Second-

Secondly, the soule is a spirit, and spirits are ever more difficult to judge of than corporall substances: not being subject to sense, as anon we shall see. Thirdly, the soule is an incomplete spirit, being but part of a creature. And therefore more difficult to be knowne: for as is the thing knowne, such is our knowledge of the thing, if that be imperfect, our knowledge is imperfect also: and therefore by like reason, the soule being an incomplete spirit, we can have but an incomplete knowledge of it. Fourthly, this question concerns the existence of the soule. Now the existence of any thing is harder to know then the essence, and consequently those questions that concern the existence are more difficult then those that concerne the essence. And therefore if it be impossible for us in this life perfectly to know the essence of the soule,

What
knowledg
men have
of spirits.

it must needs be so much the more impossible to know the originall.

And to make yet this more plaine to every mans apprehension, let us a little compare the faculty of knowing with the nature of the things to be known. For as the consideration of the faculties of spirits, doe not a little helpe to finde out their natures, so by the nature of the soule, we shall better judge of this faculty of understanding. And first, touching the whole man: we know that man is a mixt creature, consisting of two natures, soule and body, which are sweetly united to make one compleat creature. The body indued with senses to receive the images of all corporal things: and the soule furnished with a faculty of reason, which apprehending those images, doth discourse and draw consequences from them, according to its own ingenerat

ingenerate principle of reason, whereby it gets knowledge of causes and effects, which sense cannot attaine unto. This being the onely naturall way of mans knowledge. Hence it commeth to passe, that when we come to discourse of spirituall natures, the knowledge of which, lyes not through the senses, but is gotten onely by the rationall power or force of reason that is in man. We are put out of our naturall accustomed way, and so being halfe lost, wee wander in uncertainties, without any perfect knowledg, or such as might content the nature of man. And thus I take to be one reason why we are so dim-sighted in spirituall things.

Againe, to come more closely to the nature of the soule: we know that whatsoever excellencies are in inferiour natures, are much more and much more perfectly in those that are supe-

The scales
knowledg
of it selfe.

riour. Whence it is that the perfections of other creatures are much more perfectly in man and chiefly in the soule of man. And those vertues which are in mens soules, are after a more excellent manner in Angels : and all perfections most perfectly all in God. Now as their natures are, so also are their faculties, and therefore in like manner the knowledge of inferior natures, is comprehended by the superiour, but never the superiour by the inferiour ; I mean properly and naturally. For because the soule knowes by certaine spirituall Ideas, or abstracted species, which being grossly taken from the senses, are perfected by degrees, as they conneerer the soule : hence it is that the knowledg of things (according to the manner of our knowledge) is a more intellectuall apprehension of them ; and so an higher nature than the thing
the

themselves that are knowne. Whence it appeareth that it is impossible for the soule to know it selfe properly or perfectly, yea, or so well as it can inferiour natures.

If it be said, if the soule be thus ignorant of it selfe, how then doe men know Angels, & both men and Angels God, being superior natures?

First, Although the soule cannot know it selfe; according to that proper and naturall way of knowledg, whereby it knoweth other things, yet it knoweth it selfe by *reflexion*, that is, by beholding its owne image in the effects as it were in a glaasse: but this knowledge is but a shadow in comparison.

I.
Reflexion

Secondly, I answer the soule knoweth Angels, and both men and Angels, & God two wayes: First, by the *inferiour*; secondly, by the *superiour* it selfe. By the inferiour: so by consequents

2.
Compari-
son.

3.
Infusion.

To know
that which
knowes
impossi-
ble.

of reason drawne from sensible things, we conceive something of spirits, both our owne soules and Angels : and by the image of God in his creatures, we conceive something of him also. But especially we know the superiour by the superiour it selfe. And so both men and Angels know God by union with him : that is, by the working of his holy Spirit abiding in us ; of which nature is that immediate vision of God which the Angels injoy in heaven, and the Saints somewhat taste of on earth.

By this which hath been said, it appeareth, that properly to know that by which it knows is impossible for any creature : because to know that, is to be above it selfe : and to have that which it hath not. This therefore is proper to God alone, whose essence and knowledge is both one : and all other natures by the superiour comprehend

hend the inferiour. As for example, we see in the senses (for as the sense is, so is the understanding) the eye sees: but it cannot see that it sees. Beasts know, but they know not that they know: they know by sense those things that are inferiour and subject to sense, but how they know, that is, by sense cogitative (the highest perfection of their nature) they know not. For that is to be comprehended by a higher perfection, that is, by reason; and thereby indeed men know how they know: but how they know that, even themselves doe not know, otherwise then by the effects and by way of reflexion; but the thing it selfe, that is, the essence of the soule, the soule it selfe cannot properly know.

Yet we must know that we know our soules better then beasts doe themselves; and no doubt Angels themselves better

B 4

than

Every nature as it is more excellent, proves it selfe and the inferiour.

Why God
knows all.

than we doe our selves : and God who is above all knoweth himselfe absolutely and perfectly ; because his nature is of that height, that essence and knowledge in him are all one. Thus we see the reason why God onely can perfectly contemplate himselfe, & every other creature as it comes nearer to his nature, can thereby contemplate it selfe, and those which are inferior. And hence it is that man who is a creature consisting of soule and body, can by his soule cōtemplate elementary natures : but for as much as his soule is also united to a body, which is part of himselfe, he cannot perfectly know the secrets of nature, even in these corporall things. Whence no doubt it is that a man may find his reason non-plust in so many workes of nature. But the Angels being altogether of a spirituall nature, may have perfect knowledge of these

Why man
knows not
all secrets
of nature.

these inferiour natures (I meane
as they are in themselves, not as
they are virtually in God, for so
he onely knowes them perfect-
ly) and yet they cannot perfect-
ly contemplate themselves, no
nor our soules neither, because
they also are spirituall like them.
And hence also it may well be,
that Angels cannot know mens
thoughts, as is manifest in the
Scripture. Much lesse then can
man have any perfect know-
ledge of his soule, and much lesse
the Originall. No although he
were not joyned to a body, un-
lesse he had another spirituall
nature above the soule, yea, a-
bove Angels, by which hee
might looke downe upon it,
and so discern all those difficul-
ties which now he cannot com-
prehend. Even as by these soules
we can looke downe upon infe-
riour creatures, and judge of ele-
mentary creatures in the world;
For as love, so knowledge doth

Why An-
gels canot
know our
thoughts.

Why man
not know-
ing his
soul, much
lesse the o-
riginall.

descend, and therefore if we had such superiour soules, yet then we should find as much difficulty in them also.

Here therefore it is to be noted, that no nature (excepting Gods) can know it selfe perfectly, so neither properly, but as it were by way of reflexion. For even as the eye, though it beholdeth all other things, yet it cannot see it selfe, unlesse in a glasse; so we cannot know our owne soules, but as it shewed it selfe in the workes as in a mirror, so that as by it wee know other things, so by other things we come to the knowledg of it: which must needs be an imperfect shaddow, and indeed not so much as a shaddow of perfection. And herein it beareth the image of God in a speciall manner, who cannot be known properly, but only by his creatures, rather what he is not, then what he is. So that as it is proper to him

him alone, who is the perfection of all natures to know all things: so he only can properly and perfectly know both them and himselfe.

Some perhaps will say, if it be a thing that cannot be knowne, then it is in vaine to enquire after it. I answer, that though the knowledge of the soule be very difficult, especially the originall of it, and though it be impossible to know it perfectly, and so properly as we know other things, for the reasons abovesaid, yet there is a competency and such as may give reasonable satisfaction to our nature, to be attained, and therewith we ought to rest contented. For though we can see no reason, yet if we see reason, why we should see no reason, reason it is we should be content without reason.

How far
the soules
Originall
may be
knowne.

C H A P. III.

Diversitie of opinions about the nature and the originall of the soule.

Strange
conceits
about the
soule.

I.
Aristotles
opinion.

THE truth of this ignorance will farther appeare, and also farther the point in hand, if wee shall consider the many strange opinions that have been in the world, concerning the nature and originall of it.

First, *Aristotle*, that Prince of Philosophers, who being ignorant of the Creation, held that the world was eternall: did also maintaine that soules have been from eternity: but yet propagated from parents to children, the soule being in the seed potentially, though not actually: but whether it were mortall or immortal, as himselfe was not certaine, so his writings are very doubtfull: yet rather concluding that it was; howbeit, the first creation of nothing, is denied flatly

flatly by him and all his followers.

Somewhat more tollerable than this (because it hath some resemblance of truth) is the fable of the Poets : that *Promethæus* made the first man of the slime of the earth, and being beloved of the gods, and sometimes taken up to heaven, he there saw the cælestiall Orbes to live and move by fire ; whereupon he made bold to steale some of the heavenly fire to enlive his body, and so informed it with a living soule : whence it seemes came that opinion, that soules were made of cælestiall fire.

Others againe held that Angels made all mens soules of spirit and fire: of this mind was *Seneca* ; and long before him all *Carpocrates* was of opinion that they made the whole world. Also so *Menander*, and others.

Others say, God made them of his owne substance, as *Priscillianus*

2.
Poets.

3.
That Angels made them.

4.
Of his own substance.

5.
Of the
soule of
the world.

lianus, Servetus, and their followers.

But as touching the matter, most of the other Philosophers were of opiniō, that soules were bred of the soule of the world, which they imagine to be a celestiall substance or *quint-essence*, of which they say the starres are made, and so are incorruptible and immortall, even as the body is corruptible and mortall, being compounded of the elements.

6.
Hypocrat.

Notwithstanding *Hippocrates* thought that the soule was ingendred of the heat or vitall spirits, or els of the harmony of the whole body, or (to speake plainly) it was he could not tell what.

7.
Galen.

That famous Physitian *Galen* also, held it to be either an aeriall body more then the elements, or els not corporall, and yet carried by the animall spirits as by a chariot.

Plato

Plato, and his followers, maintaine, that all foules were at first bred in heaven, of the divine nature, and dwelt here, being indured with excellent sciences and vertues : but afterwards descending from thence into mens bodies, as into stinking prisons, they are corrupted, and forget all their former knowledge, and when afterward by study and instruction, those cælestiall sparkes are againe kindled in them, they doe onely recall or call to mind those things which they knew before in heaven. And farther they affirme, that if by vertuous living, good workes, or some other kinde of purgation, after they are separated from their bodies, (for which cause it is like Purgatory was invented) they be purged from this corporall contagion : then they shall returne againe to heavē from whence they came. For thus doth Sathan seeke to
obscure

obscure the truth with lies, when he cannot put out all light of nature.

9.
Origen.

Not much unlike this (and as it is like derived from it) was the opinion of *Origen*, who thought he thought as the Scriptures teach, that God created the soule of nothing, and not of any cælestiall substance, yet he saith that all soules were created together at the beginning of the world, as Angels were, and because they sinned in departing from God; they are since put into divers bodies, to be as it were their Jayles and fetters to imprison & clog them, more or lesse, according to the diversitie of their sinnes. And that for this cause the world was made, that so these evill spirits might be bridled.

10.
Pythagoras.

No lesse, if not much more strange was that *μετεμψυχοσις*, or transmigration of soules, which the *Pythagoreans* imagined, viz. that

that they passed at death out of one mans body into another, yea, into fowles, fishes, plants, without any difference, exercising their power in them, so far as in those natures could be manifested: and that accordingly as they had lived in one body more or lesse vitiously, so they were received at death into a worse or better body. And it seemes the *Jewes* themselves were somewhat infected with this opinion by the *Romans*, for they thought that Christ was *John Baptist* risen againe, or *Elijah*, or *Jeremiah*, or some other of the old Prophets.

Yea, there have not beene wanting some heretickes of old, who following the opinion of the *Platonists*, have affirmed the soule to be of such a nature, as it can never be quiet, untill such time as it hath finished all manner of works whatsoever can be done in the world, of what nature

Mat. 14. 3.
& 16. 13,

14.

Mar. 6. 14.

Luk. 9. 7, 8

II.

Certaine
Platonists
or *Pythagoreans*.

12.
Certaine
Tertullia-
nists.

ture soever, whether good or bad, by passing out of one body into another, through all sorts of creatures. And untill then, so long as they; it can never be throughly purged or be at rest.

Yet more, some have maintained that at death those soules that lived well, are turned into Angels, and those that have lived wickedly, become devils, as the *Tertullianists*, &c. And hence it is that we reade of conjurers, who have killed men and children, that they might have their soules as their imps and familiar spirits, to command after their deaths; and such an one is said *Simon Magus* was.

13.
Every man
3 soules.

Neither is there more diversity about the nature than the number of soules, for some are of opinion that every man hath three soules; a vegetative soule with plants, a sensitive soule with beasts, and a reasonable soule like unto the Angels, although

though indeed they are but three faculties or fundry operations of one and the same soule in us.

Others againe thinke there can be no lesse than two soules at the least; the one sensuall, the other rationall; the one mortall, the other immortall; the one propagated by the Parents, and the other created by God. And this *Ocean* would prove from the diversity and contrariety of appetites and desires in one and the same man, which he thinks cannot be in one and the same individvall nature.

Some others yet more grossely have affirmed, that every man hath indeed two soules, the one made of the substance of God, and the other of the substance of the devils. These were the *Manichæes*, who held two beginnings; a good God, and an evil God.

Contrary to these, and yet no lesse unreasonable, is the opinion of

14.

2 Soules.

15.

Manichæes.

16.

Averroës.

Diversitie
of opinions
amongst
Christi-
ans.

I.
Creation.

2.
Propaga-
tion.

17.
Created
out of the
body.

18.
Created
within the
body.

of that great Philosopher *Averrois*, that there is one onely soule of all men that ever were or shall be in the world.

But leaving these Heathen and heretickes, with their heathenish and hereticall conceits as not worthy the confuting, let us heare the verdict of the learned Christians since Christ, who all with one consent affirme, that the soules of men are either immediately created by God, or else mediately propagated by man: yet herein also there is no small diversitie, for in either of these, there are two opinions each differing from other.

Of those that maintaine the soule to be immediately created by God; some think it is created without the body of nothing, and then infused into it by God after the forming of the body of this mind was *Hillary*, &c.

Others againe thinke it to be created within the body of the
con-

conceived fruit; which hath first
vegetative life, then sensitive,
and lastly, the reasonable soule
is created therein, and united
therewith; by the immediate
power of God onely. Both these
have been countenanced by ma-
ny of the best learned, especially
the latter; which is most com-
monly received as the truth at
this day.

Notwithstanding, others con-
tend, that although God at first
created *Adams* soule of nothing,
yet ever since they have been
naturally propagated from the
parents together with the body;
so that as wee have our bodies
from *Adams* body, so our soule
from *Adams* soule; but so as it is
immortall notwithstanding.

But of these some conceiting
it to be a corporeall substance,
thought also that it was genera-
red after a corporall manner;
which was worthily condem-
ned by *Austin* and others.

But

19.
Propaga-
ted corpo-
rally.

20.
Propagated spiri-
tually.

But those that held it to be
spirituall substance, held also
that it was propagated spiritu-
ally, the soule of the soule, as
were light of light; And this
heretofore was upholden by
many of the most learned men
amongst the Antients: yea, as
St. Hierome witnesseth, most of
the Doctors of the Western
Churches were of that minde.
So that it seemeth this opinion
was as commonly received
among them there, as the other
now amongst us.

21.

August.
Epist. 157.

Lastly, there were some that
wavered between these two o-
pinions, not knowing which to
take; and of this minde was *St.*
Augustine and *Eucherius*, who
durst neither condemne those
that thought it was spirituall
propagated from the Parents,
nor yet those that held it to be
immediately created by God.
The one professing in one of his
Epistles that he could not finde
any

Lib. 2.
Cap. 56.

any certainty of the soules Originall throughout the Canonickall Scriptures; in which doubt he also continued to his death, as appeareth plainly in his Re-tractations.

CHAP. IV.

The state of the question propounded, with the chiefe difficulties on both sides.

Hereby it appeareth sufficiently both how much difficultie is in this question of the soules originall, and how imperfect our knowledge is therein. But since all the rest are most absurd, erroneous, and some blasphemous; and two, onely as most probable claime right therein: proceed wee now to their titles, and so if it be possible to find out the truth, in this most intricate questio, viz. whether the soul be naturally propagated

The censure and choise;

Not gene-
rated.

gated from *Adam*, or supernaturally created by God?

If we say the first, it must need be generated of the soule, or of the body; if of the body, then it will follow, that it is by nature corruptible, and so not immortal. And if we say it is spirittually produced of the soule, that seemeth contrary to reason, unless we should overthrow the excellent nature of the soule: for if it be a spirituall and immateriall substance, indivisibly subsisting by it selfe, how can it be that one should ingender another? Besides many other inconveniences would follow thereupon, as afterward we shall see.

Not created.

Now if on the other side we say, that they are daily created by God of nothing, besides the oppositiō that this hath to Gods first institution of nature, whereby all things were setled in a course to increase and multiply of themselves, and God hath re-
sted

sted from the works of creation
ever since: it is no lesse opposite
to divinitie. For if this be true, it
cannot be conceived how there
can be any originall sin without
impeachment to Gods Justice.
Whence it is that not onely the
old Anabaptists, the Pelagians,
and our new Pelagians the Ana-
baptists, holding that the soule
is immediately created by God:
deny that there is any originall
sin, otherwise then by imitation:
but even divers of the antient
Fathers seeme to be of the same
minde; and not onely *Hierome*,
and *Chrysostome*, but as (*Zanchy*
witnesseth) this was the chiefe
reason that moved the chiefest
Divines, and most famous Do-
ctors of those times, to choosc
rather to hold the propagation
of the soule, than to fall into so
many absurdities as follow upon
the former Doctrine. And as
they could not see how these
two could stand together; so

C

nei-

Originall
sin denied
by some of
the Anci-
ents.

*Zan. de o-
peribus
par. 3. li. 2.
c. 5. 1. bef. 1.*

Not cleared by our
moderne
Divines.

1. 2. 3. 4.

2.

3.

4.

neither can I see, how it can
seene. Nay, I dare say faith
themselves that hold this
nion, themselves cannot see
clearly; neither can they be
in satisfie either themselves
others. As appeareth plainly
first, because throughly urged
they put it off, by accounting
a curious question, and so
straine diligent searching, and
a colour of modesty. Secondly
they plainly confesse, they
not satisfie such. Thirdly, they
urge & exhort us to faith with
out reason. Lastly, they turne
from searching after the originall,
to make a good end with
it, and that indeed is good con-
fess; but in the meane while
this opinion be contrary to
truth, and staineth God by con-
sequence, they must give othe
leave to doubt, and to differ.
For as it is ridiculous folly
neglect quenching, to finde
who fired our house; so it is

great wickednesse to lay it upon
him that did it not.

For if the soule comes imme-
diately from God, the question
is, how we come to be defiled
with originall sin: this infection
cannot proceed from the soule,
for if God created it, he maketh
it exceeding good; and it is not
good to say, God forsakes it be-
fore it sinnes, or it sinnes before
it comes into the body; or God
punisheth for anothers fault; a
good soule for a mans sin.

Again, it cannot be polluted
by the body; for neither can
the body be sinfull without the
soule, nor yet if it could, could
the divine nature of the soule be
corrupted by the body; and if it
could be, yet not with originall
sin.

Neither can it be by the union
of both, for that is done by God.
And how can it possibly stand
with Gods Justice, to put a new
created soule that is good and

I.
Not by
the soule.

2.
Not by
the body.

3.
Not by
union.

without sin, into such a condition, as wherein it shall be straight way liable to eternall damnation, for the fault of another, this doth nothing pertaine unto it, or how can it belong to a good soule newly created of nothing, that not a soule but a man for thousand yeares since sinned. Neither will it availe any thing to say, it is created in the infusion, and infused in the creation, for that is all one as if we should say in plainer words, Its made the marring, and marred in the making: for being a spiritual substance, and nature distinct from the body, if it come from another principle, it must have a proper existence of its own before it can be made part of another; and if not in time, yet in nature I am sure it must first be before it can be united to the body. Neither can it helpe to say, it is Gods decree; for that cannot be proved, and by

ing unjust, is most justly disproved.

But the last and best refuge is, that originall sin passeth neither by the soule, nor by the body, but by the offence of our first parents, who standing in the roome of all their posteritie; as looke what gifts they received, was no lesse for their posteritie, than for themselves; so what they lost, they lost also for their posteritie: And therefore in the instant that God createth souls, although he creates them good, yet for *Adams* sin, he deprives them of those supernaturall gifts, which otherwise they should have had: which deprivation although it putteth no evil into the soule, yet evil necessarily followeth, and hence is Originall sin.

This indeed comes somewhat nearer the matter, for if it be granted that the soule is not propagated from *Adam*, it must

4.

By neither by law of Justice insufficient.

The reason why.

I.
It must be
our owne.

Rom. 11.
16.

2.
Not by
imputati-
on onely.

3.
Chiefly by
propaga-
tion.

be granted withall, that we are not guilty of Originall sin simply, because wee proceed from *Adam*; but by some other means; as namely, because he stood in our roome; and we are men as he was; but yet this will not serve the turne neither; For first it stands not with the Justice of God, that *Adams* sin should be imputed to us any other way then as it is our own: that is, as we sinned potentially in him: it being Gods just ordinance in nature, that all things should be potentially in their principles, and partake of their natures: secondly, it is confessed (as the truth is) that originall sin is not onely by imputation, as this is, but also by propagation: yea, I will say more (and yet according to the truth) that it is not by imputation, but onely in respect of propagation. For if wee could be without sin of our owne (as a new created Soule is) his sinne could

could not justly hurt us. True it is that God may justly punish all mankind for the sin of *Adam*, yet this is and must be his posteritie onely, & neither they for his sin properly (for the son shall not beare the iniquitie of the Father) but because by his sin they are made sinfull, or rather sinned in him, and so for their owne sin are justly subject to the same punishment. So that in truth, propagatiō is the main, if not the onely streame of originall corruption. Now if wee receive onely the least parts of our selves, that is, our body from *Adam*, which cannot be the subject of sin, not onely because it wants the soule, but because not parts, but whole persons sinned in *Adam*; how can this satisfie any reasonable man; that it is possible for us to be guilty of Originall sinne, if the soule comes immediately from God.

Ezekiel 18,

18, 20,

20, 21,

11, 12,

CHAPTER V.

The meane chosen, and the question resolved.

Further
satisfacti-
on need-
full.

THIS therefore is a most profound question, full of wonderfull difficulties; this is that intricate Meander, and that endlesse Maze, wherein *St. Augustine* wandered all his life long, and could finde no issue: and to conclude, this is that wherein Divines to this day have rather shewed their modesty, in not searching, than their judgement in determining the truth. If not rather too much fearing least they should seeke too farre, they have thereby failed in finding. But how soever, it is very commendable to walk soberly herein; yet we may not through too much modesty, leave a gap open to be trodden downe by the feet of beastly Atheists; and therefore notwithstanding it is a La-
ba-

barinth, where it is hard to wade out safely, yet we may and must indeavour to give satisfaction in such a needfull question.

The Authors apologie for this singularity.

And here I most humbly crave leave to step a little out of the cōmon path, or rather to make the same path straight, which (as to me it seemeth) is a little crooked in this place; bearing out against Philosophy on the one hand, and Divinitie on the other; and if force of reason doe not prove my assertion, I will willingly beare the blame that is due; which yet I hope, cannot be much though I should erre.

First, because it is a most difficult point, wherein the greatest Clearkes can scarce tell which way to turne themselves.

Secondly, because the premises being confessed, it can be no fundamentall error.

Thirdly, being in the meane, it must needs be confessed nearer the truth, (at least) then that

which hath yet beene maintained by the most wise and godly of the antient Fathers in former ages.

4.

Fourthly, those opinions which I oppose, were never maintained as necessary doctrines, but only as probable opinions.

5.

Lastly, I am not peremptory, (much lesse obstinate) but willing to submit to better judgments: and propound this only by way of tryall, as one that would gladly be a means to find out the truth.

How man
propagates
man.

That we may therefore faile even between this *Scylla* & *Charybdis*, seeing we see it can neither be meereely propagated by man, nor yet immediately created by God: my conclusion is, that it is partly from both. That is to say, that the whole man consisting of soule and body, doth propagate a creature like himselfe, consisting of the same parts; by vertue of that efficacious

ous

ous word of God in the beginning (*increase and multiply*) and the concurrence of his own immediate power therewith. And that therefore God hath set a steadfast law in nature for the generation of mankind (both soule and body) as well as other creatures. But yet partly mediately and partly immediately; himselfe having a more peculiar worke in this than in any other. For besides his generall providence in conserving the naturall order that himselfe hath instituted; as the nature of the soule is more excellent, so answerable therunto the act of his providence is more immediate therein than in any other creature whatsoever. And thus the soule may be propagated as well as the body, after a manner convenient to either nature: God having so much in it as to make it immortall; and man so much as to make it finfull; yet not as if there.

Mans propagation naturall.

Gods act in the production of the soule.

Soule and
body not
to be di-
vided.

Man
not
divided

there were any seperation in their generation, the body of the body onely, and the soule of the soule onely (for this is but to multiply difficulties without end, no man being able to say directly, here it is either for the one or the other) but the whole of the whole, generation being not of parts but of persons. For nature it selfe teacheth, that neither soule nor body can properly be said to be generated; but the creature consisting of soule and body: neither is there any thing that seemes to me more absurd, than that when God and nature hath thus conjoynd them: the Scripture alwayes speaking of the generation of the whole man; and nature we see alwayes bringing forth the whole.; we should notwithstanding make a seperation, fetching one part from heaven, and another from earth: and then vaine-ly tyre our selves to bring both
ends

ends together againe. Now if the soule and body may not be seperated in this case, much lesse should we take upō us to assigne the proper cause of every effect herein : and yet because such is the curiositie of mans nature, that it will not otherwise rest satisfied ; if we must needs in reason distinguish, what in nature cannot be severed, I should thus determine.

That the parents, by Gods immediate assistance, doe out of their owne spirituall nature, informe their issue, with a reasonable soule, in the instant of conception, for the preservation of humane kinde. So that I conceive the power of God to be the externall efficient cause, who as he made the first soule immediately of nothing: so by reason of the purity of it, it can have no other externall efficient cause, but his owne immediate power. The procreating cause is the parents,

How the soule is propagated of the soule.

The essentiall causes distinguished.

I.
Efficient.

2.
Procreant.

3.
Materiall.

Mark this
mystery.

4.
Formall.

rents, who are as instruments in Gods hand, to bring forth what, how, and when he please, according to his own eternall decree. The materiall cause, is the spirituall matter of the parents soules. It will be said, the soule is immateriall: be it so, then, I say, the soule is made of that matter which is immateriall. For though it be not corporeall, yet it is spirituall, and being a spirit and not a body, it is rather an act than a matter: so that according to the course of nature, I confesse more is to be ascribed to the efficient cause, yea, so much that the latter is almost extinguished in the former. And hence it is that though the soule be congenerated with the body, yet by reason of the pure nature of it, God being the efficient, it is as neere to a creation as possibly it can be: and as it were a meane between creation and propagation. Touching the formal cause as it selfe

is the forme of the body, or rather of the man; so its owne form is the specificall difference, or individuall existence; which it hath as a reasonable soule, in the comon nature of man; proceeding from the concurrence of all those causes. And herein that body or rather the corporal seed the perfection of the body, especially the pure spirits therein (wherewith the soule naturally unites it selfe, by reason of sympathy and familiarity which is betweene them) becomes an assisting or instrumentall cause. Lastly, the finall cause is the preservation of mankind, and his owne glory by them, according to his first institution. Now all this is done in conception, soule and body beginning both in the same moment of time, and neither being before or after other. And thus we may conceive how the soule is propagated of the soule, after a spirituall manner;

as

5.
Instrumentall.

6.
Finall.

Time.

Simile,

Conclusions concerning the soules originall.

I.

Of the union of the body and soule.

as the flame of one Lamp lighteth another (by promotion or multiplication) being blowne by the power of God, and fed with the oyle of the animall spirits. And that this may not seeme strange, before I come to the prooffe of it, I desire that these few Conclusions might be considered.

First, that there is no such diamettrall opposition betweene the soule & the body, but that they may be naturally coupled together. Indeed the soule is far from such a grosse & visible substance as the body is compounded of, yet is it not without some spirituall kind of substance, and that not altogether simple. Neither doe I think the creatures of God to differ so much in kinde as in degree. Besides, it is manifest that the soule is of the lowest degree of spirits, and not onely capable of, but coveting union with corporall natures, and so

according

according to the course of nature, may as well be propagated with them as united with them.

Secondly, as any nature is more excellent, so it hath a neerer union with that first being whereon it depends, & is more immediately moved by it : Now because all natures doe subsist, and are sustained more or lesse immediately by that first being, according as their natures are neerer unto it, or farther removed from it ; answerable whereunto the worke thereof is more or lesse immediate in them. Hence it followeth that the soule being more excellent, and consequently neerer to God than any corporall creature can be : as he workes more immediately in them, than in others after they are made ; so by like reason it followeth, that he doth so in their first propagation.

Thirdly, there is nothing generated in the world, but it hath
some

2.

Of the union of the soule with God.

3.

The efficient cause in generation.

some externall efficient cause. Now this in corporall generations all grant to be the heavens, which being of a more excellent nature, send downe their influences to inferiour creatures, by vertue of which (next unto God) they continue their kind. But the soule, being a spirit, is above all corporall creatures, and being made by Gods owne immediate hand onely at first, can have no other externall efficient but the same immediate power still. So that whereas it is commonly said, *Sol & homo generant hominem*, it may more truly be said, *Deus & homo generant animam*. Neither is it absurd that man should have two efficientes; it is rather an honour that God & nature should con-
 curre together in his generation.

4.
 The true
 cause of
 mortality.

Fourthly, Mortality proceedeth not so much from generation as divine malediction. For had not

man

man sinned, it is confessed that the body should have beene immortal as well as the soule. Although therefore the soule were compounded and generated after a corporall manner, without any immediate act of Gods power (none of which are true) yet it would not presently follow, that it must needs be mortal.

Lastly, Whatsoever hath the being immediately from God, cannot be annihilated but by the same immediate power: so that it is the act of his immediate power, that is the proper cause of immortalitie: and hence it appeareth that though the body which is produced by the power of nature, onely may dye and perish, yet the soule whose production is not without an immediate act of the Deity, can never dye, but by the same power omnipotent by which it lived.

Thus

5.
The cause
of immortalitie.

How man
is sinfull,
and the
soule im-
mortall.

Psal. 51.5

Eph. 2.3.

Rom. 11.

16.

Mat. 7.18.

Gal. 6.7.8.

Thus then it appeareth that though the soule be propagated in the manner aforesaid, yet it is neverthelesse immortall, since it is neither made of any corporall matter, nor produced onely by the power of nature; and God is never the more faulty, though wee be sinfull, because being wholly in *Adam*, according to the just law of nature, & so sinning potentially in him, he with us, and we with him being then actually one; the whole nature of mankind is thereby so corrupted, and this pure ordinance of God in producing soules so defiled, that corruption passeth in the very conception, and we are stained with originall sinne, and so are liable to Gods eternall wrath, so soone as we begin to be. It being a just and necessary law in nature, that as the roote is, such are the branches; and look what the tree is, such must the fruit be.

C H A P. VI.

Scriptures to prove the soules immediate creation, answered.

HAVING thus declared the manner of the soules creation, or rather procreation; for the better satisfying of the sober minded, and silencing such as shall be wilfully contentious, it behooveth me in the next place more fully to explaine & prove the same. Wherefore after this generall entrance having presumed to determine this so intricate a question, that wee may have the freer passage, my next indeavour shall be to cleare the same by removing out of the way such obstacles and objections as may seeme to oppose it. And the rather because they are such, as whereby I shall best explaine my selfe, and shew that it may be so, and so afterward prove the more clearly that it

The methode and reason of it.

Objections
marshalled.

is so: and thereby also take away that prejudice wherewith mens minds are forestalled, before I proceed to the proofe of it.

Here therefore I must first encounter with a whole army of Arguments, that seeme to be set in battaile array against me; and then pitch a new field of reason to maintaine what I have spoken. The arguments that come marching against me seeme to be ranged in two severall battalions: the former mainly intending to fight for the immediate creation of the soule, the latter altogether against the propagation of the soule; Those that most establish the soules immediate creation, are of two sorts: partly, Testimonies of Scripture, and partly, reasons drawne from them. Being thus greatly beset with enemies, I have notwithstanding great hope of victory; not onely because I have before

well

well abated their courage, and broken their force, by setting them in the first encounter to fight one against another; but also because by the advantage of the place, the forces of both fall besides me; for neither doe I hold that it is not at all from God, nor altogether from man.

And first to answer those testimonies of Scripture, which are brought to prove the immediate creation of the soule; that generall answer of that divine Father Saint *Augustine*; may serve for all, i. e. that the divine testimonies only teach that God is the giver and former of our soules; but they doe not declare how or by what meanes, God sendeth them into us. So that by his judgement they straine the Scripture too farre, who indeavour to prove this immediate manner of the soules creation from them, and indeed if wee proceed to a particular examination

Testimonies of Scripture.

Exod. 21.
22. 23. 24.

Exod. 21.
22. 23. 24.

nation of them, wee shall finde that amongst all, there is no scarce one that doth purposely speake, either of the originall of the soule, or the generation of man. As for example (to take them up in order) the first drawne by consequence from Law which God made concerning the hurting of a woman with childe: for which if it were so that her fruit did depart from her before it was informed with a soule (as they would have it) then he should have some light punishment onely; but if it were informed with a soule, & thereby perish; then he that did it should dye the death. And why (say they) should so small a punishment be inflicted for the one, but because it was void of a reasonable soule before; & so great a punishment for the other, but because the soule was present, and so a man being slaine, the slayer must give life for life.

But

But first of all this is to corrupt the Text, for the words truly translated be these: If men strive and hurt a woman with childe, so that her fruit depart from her, and yet no mischief follow, or (as some read it) death follow not, for so it is in the Originall) he shall be surely punished, according as the womans husband will lay upon him, &c. and if any mischief or death followeth then thou shalt give life for life, &c. This being the true Text in the Originall, from which wee ought not to swerve, it maketh nothing to their purpose: Indeed the Septuagint seemeth to make it thus; *Et non fuit efformatum*, that is, and it hath not been informed, or enlived with a living soule. And thus that the fruit may depart without a soul, they make the text depart from the true sense.

Secondly, if this should be granted, this informing must be un-

Answer.

Geneva Bible.

ἐξαινοῖ-
μνος.

D

der-

darftood of quickning, else no
 judgement could be given, see-
 ing none can know when the
 foule is infused: & if that should
 be the meaning, seeing they say
 the rationall foule comes after
 vegetation and sense, it must be
 needs that the childe can move
 before it hath a rationall foule
 and so it shall still be uncertain
 when a man shall deserve death
 by such a mischance, unless we
 could set downe the just time
 when God did infuse the foule
 or feele when it is infused. But
 touching the quickning, there
 is more reason a man should die
 for it after then before, though
 the foule be the same from the
 beginning, both because it is more
 so certaine before what it is, than
 whether it be any thing or no
 and also before it be come to
 that perfection many light matters
 might occasion a mischance, for
 which there were no reason
 man should loose his life: as, b

Lastly

3.

Lastly, this is to be understood of the mother, as well as of the child. If her fruit depart from her, and yet death follow not, neither to her selfe, nor to it, a light punishment may serve, but if either dye, he must render life for life. But it is manifest then, there must be life, else there could be no death: and life there cannot be in a reasonable creature without a reasonable soule; this therefore maketh nothing at all for them, but yet something against them.

10. The next is taken from the prayer of Moses; *Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may goe in and out before them* and when God was about to take away Moses, he like a faithfull Steward, having a care that the people might be well governed after his departure, and knowing how weak mans judgement is, and how apt to erre in choo-

.I
81.119V

.2

2.

Num. 27.
16.

.8

21.2.169

1.1.1.019

king of Officers; entreats God by that Epethite, that he would choose for them. As if he should say, thou, oh father from whom cometh every good gift; thou that givest spirit and wisdom to all men; thou that searchest the heart and tryest the reins; dost thou set a man over the congregation, that may be fit to go in & out before thy people, &c. And that this is the sense, plainly appeareth by Gods answer.

1.
Ver. 18.

2.

3.
Psalm 138.
101

Take yet Joshua, a man in whom the spirit, &c. Besides if it were meant simply of the soule (in which there is no shew of reason) yet will it not follow, because he is the God of them; therefore he daily creates them of nothing.

3.
Psalm 33. 15.

Pro. 21. 1.

2.

Next followeth that of the Psalmist; He fashioneth his breath (or soules) alike; He considereth all their works; which is in effect this: The hearts of all men (or of Kings) are in the hands of

Lo

Lord, and he turneth them whethersoever he will : he orders both the thoughts and actions of men, according to his owne good pleasure, as is plaine from the words both before and after, and so is nothing to the purpose; and if it should be meant of the originall of the soule, whereof there was no occasion to speake in this place, yet the questio still remaines, whether God formes them mediately or immediately, by creation or propagation.

But that which is esteemed of more weight, is that of *Salomon*, where resolving the parts of man at his death into the first principles, he saith, *Then shall the dust returne to the earth as it was; and the spirit shall returne to God that gave it.* But though this may prove the immortallitie of the soule, yet the immediate creation cannot be proved by it, but rather the contrary. For it is manifest that he hath relation to

4.
Ecclⁱ 12. 7.

1.

2.

D. 3

mans

3.

mans first creation, and that necessarily in the one, else it should not be true. For every mans body is not now made of the dust, but onely *Adams*, from whom we came, and therefore if wee will make a true Antithesis, it will follow, that neither is every mans soule created of nothing, but onely *Adams*, from whom all others come. So that this is rather *Salomons* meaning, as the body returnes to dust, whereof it was first made, so the soule returnes to God from whom it first came: but that was immediately from *Adam*, & so therefore is this.

5.

Isai. 57. 16

The next prooffe is taken from the words of God by the Prophet *Isay*; I will not ever contend with man, for the spirit will faile before me, and the soules which I have made, which some doe thus expound: If I should straightly marke what is done amisse, and severely punish your sinnes, then

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12. 1

nor

not onely the bodies which yee have received from your parents, but even the soules which I have immediately created and infused into your bodies, would also perish: but who seeth not that there is more in the exposition than in the Text. If indeed this were a truth manifest in the Scripture, it might happily be so understood; but this being the thing we question, ought first to be proved, which cannot be from this place; for the word translated *soule*, signifieth *breath*, and sometimes any creature that hath breath, and so the meaning is, those whom he made to live and breath, would faile and dye; which the soule cannot doe, and therefore it cannot be meant of that. Neither would it follow, that because he made them, therefore he made them immediately of nothing, and so the question remaineth still unanswered.

6.
Ezek 18.4

Againe, God saith by the Prophet, *Ezekiel*; Behold all soules are mine, &c. But is little to the purpose, for here by *soule* is meant the whole person; for so it followeth in the next words, *The soule that sinneth shall dye*. What shall the soule only be punished and not the whole person rather? Besides, if every soule be created of nothing, because it is Gods: then so should the body be, for that also is his.

7.
Zach. 1.9.4

There is yet another place alledged out of the old Testament, to prove this, which as it seemes to me is clearly against it, namely, that of the Prophet *Zachary*, where it is said; *Thus saith the Lord, which st etcherh forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him*; if it be formed by the Lord, then not by man, say some. But that followes not, for it may be by both. And therefore *Augustine* well answereth,

it is not denyed, but God formeth every mans soule, but the question is whereof, whether of the substance of the parents soules, or of nothing? But it is objected, that the scope of the place is to comfort the Church by setting forth the omnipotent power of God. Be it so, if then we admit an immediate act of Gods power herem (which I graunt) the scope of the place is answered, and yet the soule not immediately created. Againe, it is manifest the two former sentences have relation to the first creation; for God doth not now either stretch forth the heavens, or lay the foundation of the earth; and therefore why should not the latter also, seeing it is apparent he created the first soule immediately of nothing; but wee doe not reade that he created ever any other so since. Lastly, it is to be noted, that the text saith not the Lord createth,

but the Lord formeth the spirit of man, &c. and where did ever forming signifie creating of nothing, *de hoc postea.*

8.
Ioh. 5. 15.

To this purpose, (though to small purpose) some doe also produce, that saying of our Saviour, *My Father worketh hitherto, and I work:* as if by this working he meant the daily creating of soules: but his meaning was not in the creatiō of new things, but in the preservation of the old: and not so much in the preservation of nature, as in the propagation of grace. For indeed it is not the government of the world, but the regiment of the Church, that our Saviour speaks of in that place: not ordinary operations in the course of nature, but miraculous workes in the promulgation of the Gospel, as the words both before and after doe manifest. And though it be true, that God and Christ too (being essentially one) doe cause

all

all these things that are done naturally (for he is the Author of Nature), yet he is not properly said to worke that which nature worketh, because he is therefore said to rest, because he hath committed these things unto nature.

Some also would seeme to wring it out of the words of the Poet *Aratus*, cited by *St. Paul*; *Wee are the off-spring of God*. For such weak proofes as these, must serve where better is wanting, which poverty does indecde more weaken and discredit the case, than any way confirme the same. For his meaning is onely, that wee are of a divine nature, by reason of that spirituall and immortall soule that is in us, but how we come by it, whether by creation or propagation, neither did *Paul* here purpose to speake, nor the Poet ever dispute.

But most of all, and most worthily of all, is that of the Apostle

to

9.

Acts 17.

28.

10.

Heb. 1: 9.

to the Hebrews urged; and indeed, almost all the rest, have no inference at all to the purpose, and this no necessitie, nor (as we shall see) no just probability: the words are these; *If wee be Fathers of our bodies that correct us, and wee give them reverence, shall wee not much rather be in subjection unto the Father of spirits, and live.* Whence they collect that earthly parents propagate the body onely, and God creates the soule of every man immediately.

Answer.

But for Answer, first of all Beza, whose judgement is (i. e. to be) revered, rendreth the sense of this place thus; *If all men yeeld this right to natural parents, to whom next to God we owe this life, that they may rightfully correct their children, shall we not be much more subject to our heavenly Father who is the Author of our spiritual and everlasting life?* And indeed

indeed what els can be the meaning? For if in the next place we consider the scope, it is to periwade to the patient suffering of afflictions, and not to teach the originall of the soule. Again, if wee examine the words, we shall finde, that the word *corpus, flesh* (for so it should be translated and not bodyes) cannot be meant of the body without the soule; for parents doe not correct a carkasse. Secondly, the word *spiritus, of spirits*, is not to be understood of a soule without a body, for God is the father of mens bodies too, and not of the soule alone; and lastly, the word, *castigatio, chastisement*, (as the parents are called) signifies such a chastisement, as when instruction is joyned with correction; but there can be no such correction of the body without a soule, a castigation being of an understanding man, and not of a body onely; and as
the

the word, so the Antithesis makes it apparant that the Apostle in this place makes mention of a twofold castigation, the one carnall; the other spirituall: so that not soule and body, but spirituall and carnall castigation is here opposed. But be it that God is here in a peculiar right called the Father of soules, it must not be in a sense of our own devising, whereof there is no example nor warrant in the Scripture, but as they teach us: which is that he created mans soule after a peculiar manner; not of former matter, as the body, and all other creatures, but immediately of nothing, when he breathed into him the breath of life. Lastly, I grant that God hath a more peculiar worke in the production of every mans soule, than in any other thing throughout the whole order of nature, and yet according to the course of nature too. And this
is

is the utmost that can be urged from this or any of the former places ; (these being the most and best that ever I could finde brought for the immediate creation of the soule) none of which doe insinige but rather confirme this mediate manner which I have propounded.

C H A P. VII.

Reasons from the Scripture for the soules immediate Creation, answered.

THe reasons drawn from the Scripture to prove the immediate creation of the soule, are these ; first, because *Adams* soule was created of nothing, and in the creation of his, God hath declared the manner of the creating of ours ; since it is unlike the originall of his soule and ours should be unlike, when as wee are both of one kinde. And seeing

From the Creation of *Adams* soule.

seeing our Saviour Christ speaking of Marriage, calleth men back to the first institution, saying, *it was not so from the beginning*; there is the same reason why we should learne the originall of our soules also from the beginning. But notwithstanding this, there is no more necessity, nor indeed probability that our soules should be created of nothing, because his was: then that our bodies should be first made of the slime of the earth because his was. For every one knoweth there is one consideration in the first creatiō of things, and another in the producing of them afterwards, according to their kinds by ordinary generation. And if this difference should alter the kinde, then it should doe so in all other living creatures as well; for though in part they were made of that first matter, yet were they in part also created by the immediate power

power of God, as well as *Adam*.
 But seeing it cannot vary the
 kind in them, it cannot by the
 course of nature doe so in us nei-
 ther. Nay, it seemes in the text
 there is more reason, it should be
 thus for man rather than for any
 other creature. For it is said,
God breathed into his nostrils the
breath of lives: the plurality of
 which word may in reason be
 better expounded of the many
 lives that were potentially in
 him, than of the diuers faculties
 and operations which yet are
 but one life: and proceed from
 one soule onely. And the rather
 because the words *Spiraculum*
vitarum, might well be rendred
 the Spirit of Soules. As who
 should say that spirituall nature
 which was the fountaine of all
 those soules which have beene
 produced ever since; and (which
 is to be noted) this is never affir-
 med of any creature in Scripture
 but such as being made male and
 female,

Gen. 2.7.

Gen. 7 15.
& 6. 17.

From the
creation
of Eves
soule.

female, had power given them to propagate more of the same kinde; so that it may seeme to be principally spoken for that cause, and therefore to be belonging to man above all the rest, and chiefly in respect of the soule, which being made after such an immediate manner in man, is therefore of a farre different and more excellent nature than the soules of brutes, but yet propagated as well as they.

A second reason is drawn forcibly from the creation of Eve, for because *Moses* expresseth the difference that was between the creation of her body and his; the one being made of the dust, the other of a rib: but speaketh not of any difference in the creation of their soules: therefore (say some) it is very probable that both were created alike of nothing; otherwise *Moses* would never have omitted it especially considering it was his

prin

the principall intent to declare the
original of all things.

But this also is easily answered. For, first, if it be a good
argument that *Moses* would not
have omitted it, if it had beene
otherwise created than *Adams*
was; then it is much more for-
midable to prove that shee had no
soule at all. For if that which
was taken out of *Adam* made
the body onely, then it is con-
fessed he speakes nothing of the
creation of her soule, but leaves
us to guesse that it might be as
Adams was; or rather that shee
had none at all, otherwise *Mo-*
ses would never have omitted it.
Secondly, it is the thing in que-
stion, whether *Moses* expresseth
the different creation of their
bodies onely, and not of their
whole persons rather, according
to the expresse words in the text.
Thirdly, if it should be granted
that her soule was immediately
created of nothing, it were no-
thing

Answer.

thing to the purpose: for this is still in the first creation of man kinde, and therefore no fit rule to measure the manner of mans propagation afterward. Lastly, it is at least to prove one unknowne thing by another, there being no lesse doubt of the manner of the creation of her soule than of ours. But for my part seeing in things doubtfull that which hath most reason, is to be received as most reasonable, I should rather thinke her whole person both soule and body, to have beene made of *Adams* substance than otherwise; and thus for these reasons.

1. Because *Moses* speaketh nothing of any more immediate creation of Soules, but of the first; He saith not, that God breathed into her nostrils the breath of lives as into *Adam*; there is not the least word or title that can seeme to signifie any such matter, and what reason

can be given that he who omitteth not the circumstance of the manner of closing up *Adams* side againe, should overslip that miraculous worke of God in creating another new soule, if he had done so. Neither is it sufficient to say, it was in vaine to recreate it, for it is no where affirmed; and if it were not needfull, why should it, still be doubtfull, and men left onely to guesse at it.

Secondly, Not onely doth *Moses* not speake of any new created soule infused into her, but if onely her body was made of that which was taken from *Adam*, (as is said) then for ought *Moses* speakes of it, it may be questioned whither shee had any soule or no; which must needs be very absurd, especially considering it was his chiefe purpose to declare unto us the true beginning of every thing at the first. I doe not impute such an oversight to the holy penman

of

of God. Thirdly, so far is *Ma*
ster from teaching that, that he
 plainly affirms the contrary,
 saying, that of that rib, he made
 a woman; not a body, speaking
 of her whole person, and not of
 a part onely; unlesse a woman
 may be a womā without a soule,
 as some silly ones have foolishly
 imagined.

Gen. 2. 22.
Zan. de o-
peribus
par. 3. li. 1.
c. 1.
 Gen. 2. 23.

Fourthly, those that hold the
 contrary opinion, yet graunt
 that God did not onely take out
 the bare bone only out of *Adams*
 side, but some flesh together
 with it; which made *Adam* to
 say, this is not onely bone of my
 bone, but flesh of my flesh. And
 it seemeth an unlikely thing,
 that being done instantly by the
 almighty power of G O D, he
 should take out a dry and dead
 bone onely; and not the life,
 spirit, & soule, that was in it, (af-
 ter the manner of the soules be-
 ing in such a substance) together
 with it. Now if he tooke it thus
 whole

whole together as it was, (the soule not being shut out of any part of the body;) how easie is it to conceive, how God might miraculously, in the first creation, separate the whole matter of her person from *Adam* onely, and so of that bone as of a living body, produce a new creature in a short time; which now in longer time use to be separated from both sexes, and so perfected by degrees, in naturall generation: yea, why may not this originall affinitye between the two sexes, give strength to the course of nature in producing more, by uniting them againe in generation.

Fifthly, This is the more probable, because herein we have a clear type of Christs incarnatiō, whose whole humanity, (as we shall herafter see) was also miraculously made of the substance of the virgin onely, as *Eve* onely of *Adam*; a man of a woman onely,

only, as a woman of a man only: both being insensible of it, and (as is probable) both asleep when it was done.

lastly, when she was brought to Adam, he confessed that she was *bone of his bone, and flesh of his flesh*, that is, of the same humane nature, that he himselfe was both for soule and body, and so taken out of him. Neither needed he to say, soule or my soule; for flesh is usually put for the whole person; as where (even in the same book) it is said, *All flesh had corrupted their wayes*: which notwithstanding is true, by regard of the soule. And least any should doubt of it, he presently addes, *Shee shall be called woman, because shee was taken out of man*: where he plainly affirms, that her whole person was taken out of man, and for that cause was named woman, which cannot possibly be understood of the body only. I will

therefore

Gen. 6. 12.

therefore hereunto subjoyne the
 forgoing words of our Saviours
Let no man separate what God hath
joynd together and conclude that
 her whole person, as well soule
 as body was taken out of man.
 So that in this also, that of the
 Apostle is true, *God hath made all*
of one blood even Adams. Where-
 fore from this reason I also con-
 clude the contrary, that seeing
 in all probabilitie Adams soule
 was of such a nature, as thereon
 could be made another and ours
 are of the same nature that his
 was: it is not absurd, but very
 likely, that others may be made
 of ours also. and that saw it (yet)

Mat. 19. 6.

Act. 17. 26.

The third and last reason of
 any weight is, that Christs soule
 was created of nothing, and he
 is like unto us in all things, sinne
 only excepted (Ergo, &c.) But
 first if it be necessary, that wee
 should be like unto him in all
 things except sin, then it would
 follow that we should be con-

3.

I.
 From the
 creation
 of Christs
 soule.

E

ceived

2.

ceived by the Holy Ghost, as he
 was, for that was without sin;
 especially, if he might have been
 conceived without sin, without
 that worke, as by this doctrine
 it seemes he might, as afterward
 wee shall see. Secondly, it is not
 yet proved that Christs soule
 was immediately created of no-
 thing; yea, it may be denied by
 the same reason, for then we
 should not be alike to him in all
 things except sin. If it be said
 that if Christs soule had been
 traduced by ordinary generati-
 on, it must needs have beene sin-
 full, I grant it; and therefore I
 say, it was that his conception
 was extraordinary and superna-
 turall; for it being impossible in
 nature for a Virgin to conceive
 without man, therefore this was
 brought to passe by the miracu-
 lous power of the Holy Ghost
 who seperated a part of the Vir-
 gin for that purpose, and suppli-
 ed what was wanting in nature.

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by

by supernaturall power, which is signified in that it is said, *Shee was overshadowed by the holy Ghost.* But although he was not conceived after the manner that other men are, that so he might be without sinne: yet it followeth not from hence, but his whole humanitie, both soule and body might be made of the same matter that other mens are, so as he be not corrupted with sinne. Which how it may be, we shall heare in the proper place, where this also shall be brought as an Argument to prove the contrary: so weake are objections against the truth.

Lastly, Though it should be granted that Christs soule was immediately created by God, as the first *Adams* was; because it could not be propagated after the manner of mankinde without sinne, yet it would not follow, that all ours are therefore so, as they collect. Nay, the con-

trary plainly appeareth; for, for the same cause that his must be created immediately to be without sinne, ours must be mediately, that they may be sinfull; and for the same cause he cannot be propagated without sinne, we cannot be sinfull unlesse propagated.

And thus much for the Scripture, and reasons drawne from them, to prove the immediate creation of soules. Whereby all men may see upon what weak grounds, this opinion is fathered upon the Scriptures. And now I am to encounter with the other troope of Arguments taken from the impossibilitie of the soules propagation.

CHAP. VIII.
*Whether propagation can stand
with the spirituall nature of
the Soule.*

Objection
ordered.

From the probabilitie of the
Creation, proceed wee now
unto

unto the impossibility of the propagation of the soule. And indeed the reasons oppugning the soules propagation are very many and forcible; and such as doe sufficiently prove that man cannot of himselfe alone (without some more special work of God) propagate his like as beasts doe theirs. The reasons (that will may not be confounded with the number of them) are either such as do more specially respect the nature of the soule, not without some respect to propagation: or else such as doe more specially respect the nature of propagation, not without some respect to the soule. But before I come to the particulars, the generall answer to all may be this.

That all naturall reasons are taken from corporall generations, and so doe onely prove that soules cannot be propagated as bodies are, which is not denied. For neither doth the body pro-

1.
From the
of
t.

2.
From the
nature of
propagation.

I.
The soule
supernatu-
rall.

pagate the soule, neither yet is it propagated after a bodily manner: but the whole man generates the whole man after a manner convenient to either nature.

The first objection is that the soule is supernaturall, and nature cannot produce any thing above nature. But first it cannot be properly said that the soule is supernaturall. It is indeed above elementary natures, and therefore I also deny, that it can be propagated of, or by the body alone. Again, I say not that the whole man can beget his like, according to that common manner whereby other creatures are generated: but by the supernaturall power of God assisting him. And so though it were supernaturall, yet it is not against nature that it should be propagated, seeing as it is supernaturall, so it is supernaturally propagated.

Secondly, It is objected that the soule is a simple spirit, like unto

2.
Spirits
cannot
propagate.

unto Angels: and therefore as one Angell cannot beget another, so neither can soules.

First, I answer, that we might with as good reason, reason thus; soules are like unto Angels, and Angels cannot be united with bodies, therefore soules cannot.

Secondly, I doe not say that one soule doth beget another, but one man another. For generation is not of matter, or forme onely, but of the whole compound, consisting of matter and forme.

Thirdly, though soules are of a simple spiritual substance, as are Angels in respect of elementary; yet even Angels themselves and much more mens soules, are not without a spiritual kinde of composition. For to be simply simple is proper onely to the nature of God.

Fourthly, Mens soules are of a farre more inferiour nature,

1.

2.

Homo generat nec materiam nec formam, sed totū compositum.

and so are more compounded than the nature of Angels: and very fit it was that they should be so, that they might be the more suitable to corporall natures, with whom it pleased the Creator to unite them.

Lastly, We see it is the will of God, that soules should be produced with bodyes, one after another in a naturall order to the worlds end, and therefore hath conferred his efficient power for the effecting thereof from the beginning; none of all which can be affirmed of Angels. And now let reaso^r or any reasonable man judge, whether it will follow, that because one Angell neither doth nor can beget another, therefore man cannot beget man; yea, God cannot by man produce one soule out of another, though after a metaphysical manner, as for the reasons aforesaid we cannot thoroughly conceive.

Of the same kinde is that objection, that the soule is immateriall, and the reason stands thus: Whatsoever is made, must be either of nothing, or of some matter pre-existing: now the soule is without matter, and therefore cannot be propagated, but must needs be immediately created of nothing. But I deny the soule is altogether immateriall; for although it hath no elementary matter, yet it hath spirituall matter: For all created spirits, being compounded of act and potency, have a kinde of similitude with corporall natures, both in regard of matter and forme; yea, even Angels themselves. But by a kinde of transcendency, their matter is as our forme, and their forme as the forme of our forme: which because we want fitter words, may indifferently be called spirituall matter and forme, which do best of all agree with the inferior

3.
The soule
is immateriall.

The spiri-
tuall mat-
ter of the
soule.

nature of the soule : And if it be
said, it can have no such spiritu-
all matter, because then it must
be of such a nature as may re-
ceive contrary formes, as we see
in the generation of all other
creatures, by reason whereof the
soule shall be made corruptible.
I answer, first, that though it be
so in elementary generations,
yet it followeth not in spirituall
compositions, seeing their mat-
ter is of an higher kind. Second-
ly, Though nature cannot pro-
duce one soule out of another,
but by a corruptible course, yet
it followeth not but the God of
nature may. Thirdly, as the soule
to speake properly, consists ra-
ther of power than any parts :
so the propagation is rather by
promotion then than any deci-
sion. Fourthly, as the soule hath
its essence more in the power
and faculty, than in the matter
of it : so more is to be ascribed to
the efficient, than to the materi-
all

all cause, more to God than to man, and yet that according to the course of nature too. Lastly, as man is the perfection of the creatures, so his is the perfection of generation. It is no strange thing therefore, but very fitting that there should be somewhat in it transcending the common course, as namely, that one immortal nature should be derived from another, by such a kind of generatio as is very neere a creation, by vertue of that first ordination, and continuall assistance of the father of spirits, on whom the soule hath so meere a dependance.

Againe, it is objected that the soule is incorruptible: and it is a rule in nature, *Generatio unius est corruptio alterius*; the generation of one is the corruption of another. Now if in every generation there must be a corruption, seeing the soule cannot be corrupted, it cannot be generated neither.

4.
The soule
corrupti-
ble.

neither. But, first, if this corruption should be graunted in the generation of the soule; it is onely in *termino a quo*, which cannot hinder the immortallitie of the soule that is propagated, neither doth it belong to the soule that doth propagate, for the generation is of the soule generated, not of the soule generating. Again, what manner of corruption is that which is here meant? A perishing indeed, but such an one is rather a perfecting. For in generation the seed is not corrupted by putrefaction, but by perfection; that is, it ceaseth to be that which before it was, and is made that which it was not; because the potentiall being is turned into actual being; seed into a creature: so that the thing is the same that it was before, though not after the same manner that before it was: and thus I graunt there is a corruption in the soules generation, namely, it ceaseth

ceaseth to be in power onely when it is in act: and why then there is not something in man that is not the soule, but rather the seminary of the soule, as the seede is of the body, we shall heare afterwards.

Another argument is taken from the power that the soule hath to subsist by it selfe without the body after this manner: if the soule cannot be produced without the body, then can it not live without the body: and if the bodies generation be the cause of producing it, the bodies corruption must also cause the death of it; but the soule can live without the body, and cannot be corrupted by it; and therefore is not generated neither with nor by the body. These things thus huddled up together, are partly true and partly false: for, first, there is not, nor ever was there a soul produced without a body: that opinion of Ori-

5.

It can subsist by it selfe.

gen

ge was justly hissed out long agoe: So that though no soule is produced by the body, yet no soule is produced without it. Secondly, it is not to be thought that any soule is produced by the body otherwise then by an assisting cause, or *causa sine qua non*; whether wee consider the body generating or generated: but this, I say, that the soule is not brought forth without the seede of the parents, and yet not by that as it is corporall onely, but as there is soule-seede, or rather spirituall power in it: And thus the soule shall be no lesse able to subsist by it selfe, although it be not propagated without the body, then a childe shall not be able to live after the death of his parents, by whom it was brought forth into the world, and as it is not generated, so neither can it be corrupted by the body. Lastly, it cannot be said properly that the soule doth

subsist

subsist by it selfe alone, so long as it is united to the body, for according to the course of nature it cannot doe so; but after the death of the body, for as much as it is not made of mortall seede nor produced meerely by the power of nature, and therefore cannot die: it cannot doe otherwise but must of necessitie subsist by it selfe alone without the body. Of the same kinde is that objection, that as the body cannot corrupt or hurt the soule, so much lesse can the soule be propagated by the body. For if it be absurd to say the soule is infected with sin by the body, (because that which is corporeall cannot worke upon that which is incorporeall) much more absurd is it that the soule should be generated by the body. But this also falleth beside without hurting, for though the soule cannot be generated of or by the body (which I also confidently affirme)

It cannot
be hurt by
the body.

affirme) yet this is no impediment why it cannot be produced out of the soule by the efficient power of God, to which the body also may be an instrumentall cause in this as well as it is in all other ordinary actions of the soule.

7.
It worketh
in-organically.

It cannot
be moved
by the body.

Lastly, it is objected that seeing the proper actions of the soule (as to understand and will) are performed without any help of the body: so also is the originall being of it; for such as the operation of any thing is, such is the essence, and contrarily, as Philosophy teacheth. But first it may be doubted whether any action of the soule be performed without any helpe at all from the body so long as the union lasteth. Secondly, for as much as the soule ordinarily doth neither understand nor will, without the assistance of the animall spirits, it followes (according to the former rule)

that

that by the course of nature neither is the originall without some operation of the body. And whereas it is said, the mind it selfe must be free from all matters, that it may be the better able to discern the same; as the eye judgeth of colours: this may proceed not so much from the vacuity of matter, as the equal respect it hath to all matter. For being the perfection of this mundane frame, it hath the Idea of all natures in it, as the eye doth represent all colours. But as the agent is more noble than the patient, though proportioned to it, so is the soule above all matter, and yet agreeing with it. Answerable whereunto the originall (according to the former rule) must needs be more transcendent than the common course of generation. Lastly, all those arguments are more forcible to prove that the soule cannot be limited with the body: and being

ma-

manifestly false in that, they have small probability of truth in this.

CHAPTER IX.

Whether the losse of seed be the losse of soules

Objection
from pro-
pagation
it selfe.

BUt the most forcible arguments (and which are indeed accounted impossible to be overcome) are those which are taken from the course of nature in propagation it selfe, whether we consider the matter, or manner of it; the matter conceived, or the manner of conception. As first, because many soules must be lost, because much seed is. Secondly, because the soules must come from two soules. Thirdly, the parents must lose part of their soules. Lastly, touching the manner of conception, it may well be questioned how this doctrine can stand

with

with the time of conception; the imperfect beginning and the variety of conceptions in the same wombe. All which seeme to take away all power from man, for having any part in the propagation of the soule: and these being the chiefe difficulties, if they may be well cleared, I doubt not but this doctrine will easily be received.

First therefore to begin with the first, which concernes the losse of seede, which although it may seeme difficult at the first, yet (I trust) may receive a reasonable answer; for the adversaries of this doctrine doe thus reason against it: If the soule be propagated by the seede, what shall become of so much seede as is lost: either in sleepe, or by such dishonest means, as *Ex* and *Omnia* practised, or which being received into the wombe, never cometh to conception? What (say they) shall so many soules be

In one & the same wombe.

I. Obj.
About the losse of soules.

Gen. 38. 9.

be lost: or shall they be choaked
in the wombe: or shall they re-
maine alone without bodies
seeing it is certaine, they are not
to be accounted amongst the
number of men: In a word, be-
cause it cannot be denyed but
much seede passeth from man
which never commeth to per-
fection, no not to conception:
hence they conclude, that if the
soule passeth in the seede, then
many soules perish, and so the
soule shall not be immortall.

How the
soule is in
the seede,
& yet not
lost with
it.

But these conceive not right-
ly, yea, too basely and bruitishly
of the soules generation; ima-
gining that wth no man sound
in his wits will goe about to
maintaine. For by that which
hath been said, it appeareth that
the soule never passeth in the
seede, but at the instant of con-
ception, and from thenceforth
a new soule remaineth in the
conceived fruit. Neither can it
be properly said that it passeth
then,

then, for as the soule is in the body, and yet not contained of it, so it is alwayes in the seede, though not comprehended by it, and whensoever the seede proves not effectuell, the soule remaines as it was, what ever becomes of the seede; for the soule is never procreated but in conception, when both seedes meete in a due proportion, and become one, and when the efficient power of God concurring with all other naturall causes, doe out of the substance of the generating soules, produce another together with a body capable of that divine forme.

Some resemblance whereof wee may see in the lighting of a Lamp or Candle; for as fire is the most spirituall of all corporall substances, so by it wee may have the clearest resemblance in this case; the soule of man may well be compared to a spirituall flame, united to the body by the spirits,

Simile.

spirits, as the flame of the Lamp by the oyle; now as in the lighting of a Lamp, every touch of fire doth not kindle it, but as after blowing and fit applying of fire thereunto, it sometimes flammeth with a touch; so the soule is not kindled at every conjunction of seedes, but onely then when (as I said before) it is blowne by the efficient power of God, which meeting with all other naturall causes, out of the matter of these flames applied, this new heavenly flame (the soule) is produced. And as in that elementary inflammation the Lamp is not turned into the flame, but inflamed by another; so the corporall seede is not turned into the soule, but informed with a soule by others. Which soule being a spirituall flame, not nourished by any elementary matter as the other is, nor kindled without that ever lasting breath whence it first came: it

can

can never after be extinguished as the other may. And hence it commeth to passe, not onely that soules perish not when any seede is lost, but also that in case mans seede be mingled with other creatures (as it sometimes happeneth) such unkindly conceptions are never informed with reasonable soules: not onely for that there is a want in the concurrence of all naturall causes; but because God doth not conferre his efficient power, but where and when he pleaseth. To conclude, therefore it appeareth that soules are neither lost, nor choaked in the wombe; nor yet constrained to live alone without bodyes when the seede proves not effectuall, for then there is no soule produced; I will not say, but there may be fire, but in that case (I dare say) there is no such flame kindled.

207
The end
of the
world
is
the
beginning
of
the
new
world

THE END OF THE FIRST BOOK OF THE
SACRED HISTORY OF THE SOULE

2. Obj.
That the
soule must
be ming-
led of the
parents
soule.

The former objection being
taken away, we are to pro-
ceed to the second, which is that
if the soule be traduced from the
parents, it must needs be as well
from the mothers soule as the
fathers, and if from both, then
either there must be two soules,
or else two soules must be min-
gled together, and so grow in-
to one, both which are no less
than impossible, to which (al-
though it seems unanswerable)
these things which shall be spo-
ken, being thoroughly consider-
ed, I trust will give sufficient sa-
tisfaction. For first, why might
wee not for the same cause say
that there must be two bodies
also, one from the father and
another from the mother? and
if it be said that one partakes of
both

both, how comes it to passe then, that it is sometimes like the father onely, & sometimes onely like the mother; yea, oftentimes a son like the mother and a daughter like the father. In all other things most contrary to that part from whence the sex is received. And if it must be confessed that the worke of nature herein is above reason, what wonder if it be so in the soule also; yea, why should it not be so in that, much rather than in this? and if the former draw us onely to an admiration, but not to a negation of it, because the thing is apparent: why should not the latter doe so also, seeing in nature it is no lesse manifest then the former, both being brought forth together as wee see? To come a little neerer the matter, I would first of all demand how it cometh to passe, that among all living creatures of two divers seeds, that is to

One creature cannot be made of two souls.

F

say,

Vide Scal.
de fabri.
exer. 268.

say, of the male and female is notwithstanding generated but one creature of the one kinde. Since as Philosophers truly teach, the species of things cannot be mingled no more than soules: and the essence of every thing is indivisible; and two formes cannot be made one. Now seeing the seede of any creature contains in it both matter and forme thereof; and is the same in *potentiâ* (as they speake) differing from the creature it selfe onely so much as power differeth from act; that is, ability to be or doe, from being or being done; how therefore can it possibly be that one creature can be produced from two seedes in univocall generations; seeing also that vegetative nature have therefore but one seede. These reasons made Aristotle deny that females had any seede at all, being onely as the ground wherein seede is sown.

Now

Now if this be true, the point is cleare without any farther opening; for then the soule proceeding from the soule of the father onely, there shall not need be two soules, nor one mingled of two. But this is denied, & therefore some further answer is to be sought out. For though the sex proceed not from the sex, yet (they say) if this were true, neither by the course of nature could ever be propagation by both. Be it so, yet I say, that as two seeds produce but one creature, because the seeds of male and female, though they be two in number are but one kind (else there must be two bodyes also). so it is concerning the soule more plainly, I say, that as the seede of either apart cannot properly be called seed-seed, because neither of them alone contains the matter and forme of the creature, and is not *Animal in potentia*; but at the instant of concep-

How the soule is from both as both are one.

The seede of both but one seede.

tion, when both feedes are so mingled that therein is contained the power of producing the like, then onely it is rightly called feede; and before, onely, because it may be thus; for that is to be actually feede to have this potency in it: so as the feede is properly but one in all sensitive creatures aswell as in vegetative, in that sense that theirs is: so in like manner, I say, that the spirituall feede of the soule (if by way of resemblance I may so call it) is not in the severall feedes of either sex (for there is no such materiall or locall division) but rather in both when but one. For in generation wee may not conceive one act to be made of two; but two in act doe make one. The mystery of which union lyes in this, that the nature is one, and the sexes two, which againe united in one produce a third.

For by the spirituall feede of
the

the parents soules. I doe not
meane any seperated matter, as
the bodies is: but far otherwise:
namely, that potentiall vertue in
the parents soules, which in con-
junction uniting their forces to-
gether out of their owne matter
doe enforme their seede with
their nature, that is, a soule ap-
prehended and united by the spi-
rits therein. It being the ordi-
nance of God that mans nature
should be distinguished into two
sexes, that by the more forcible
union of both, the whole kinde
might be preseryed: And be-
cause the soule is rather facultie
than matter, the seed must needs
be rather power than sperme.
Now the reason why parents
doe communicate a soule to their
issue, is because in this conjun-
ction two are made one flesh,
not onely carnally, but the very
soules doe so cleave together,
that if it were possible they
would lose their proper formes

What the
soules seed
is, & how
generated.

The pro-
duction of
soules.

Gen. 2. 24.

Things
breeding
without
seede.

Why con-
ception so
called.

*Atba. lib.
de var. qu.
16.*

and become one, which though being tyed by nature or rather Gods seperation (which yet is not farre removed) they cannot effect; yet by the finesse of other causes concurring, and the infinite power and wisdom of God so ordaining and assisting, another soule and creature like the former is produced. The like whereof we may see in equivocal generations, where when one thing is changing into another, even in the very change, a third most commonly is ingendred. And so here it is to be thought that in the interchanging of soules (if I may so say) even in a small moment of time, this is performed; as it were by conceit or fancy, and therefore is worthily called conception, or conceiving. Whence is that of *Arhanasius*, who saith, even as fire is begotten by the striking together of the stone and the Steele; so is the soule by the parents.

rents. By all which it plainly appeareth, that although the soule be received both from the father and the mother, and indifferently from both, yet it followeth not therupon that there must be two soules, neither yet that two soules should thereby be mingled in one; no more than the seeds of both which are not two seeds mingled or two forms made one (which is impossible) but onely one; and that no lesse simple, spirituall, and immortall, than either of the former.

C H A P. XI.

How the soule can be propagable, and yet indivisible.

BY that which hath beene said, there is a way opened also; for the clearing of that other difficulty, concerning the indivisible nature of the soule, which they say cannot possibly

F 4

stand

3. Obj.
Parents
soules di-
vided.

I.
How a
part is the
whole.

stand with the course of generation. For if the soule be propagated from the parents, it must needs be, that either the whole soule of the father is traduced, and so the father shall be left soule-lesse; or else some part and portion of the soule, and so the soule shall be divisible: and the like may be said of the mothers soule, as well as the fathers. For the answering of this objection, it must be considered that the substance & matter of the soule is not like these corporall natures; and so though this would follow in those, yet not in that. It is commonly said of Philosophers (to which Divines also consent) that the soule is *tota in toto, & tota in qualibet parte*; wholly in the whole body, and wholly in every part. So that the soule cannot be divided into parts; but if we will needs consider of a part, that part is the whole and yet the whole not divided,

vided, and therefore when one soule is propagated of another, it is all one whether we say it be of the whole, or of a part: for even that part is the whole, and yet (according to the received doctrine) the whole not divided, nor any whie diminished.

Others deale somewhat more subtilly herein, as that learned both Philosopher and Divine *Keckerman*; who in his *Physickes* treating on this subject saith, that the soule is not united to the body by any physicall or corporall touching, and there-upon concludeth this: *Et quia anima non unitur corpori per contactum ideo etiam non concluditur extremitatibus corporis, sicut aqua concluditur extremitatibus vasis, & quia non concluditur extremitatibus corporis ideo etiam non extenditur ad extensionem corporis, & per consequens frustra queritur, an sit in toto corpore tota, an in singulis partibus tota.* Because the soule

2.
No parts
but pow-
ers.

*Keck. Syn.
l. 4. cap. 6.*

is not united to the body by touching, therefore also it is not included within the bounds of the body (as water is in a vessell) and because it is not so included within the bounds of the body, therefore also it is not stretched out to the utmost limits of the body; and consequently it is a vaine quære, whether the whole soule be in the whole body, or whole in every part. Now if this indeed be the truth (as indeed it commeth neerer to the pure nature of the soule) it is no whit lesse to the present purpose, seeing it followeth accordingly, that the soule is in the seede, and yet not contained of it: and so the propagatiō thereof is rather a powerfull operation, than any locall division. For seeing all confesse that the essence of the soule, properly considered, consists not in parts, but in powers; it must needs be confessed likewise that proportionably there-

unto

unto that the propagation of the soule is not by decission, whereby one part is seperated from another ; but by promotion, whereby the same power is effected in another, which it hath in it selfe ; and this is the manner of propagation, which (as I said) is cōvenient to the nature of the soule. The rather is this to be received as agreeable to nature and reason, because if it be well observed, we shall finde that the very nature and essence of soules consist chiefly in their faculties : as corporall natures in their elementary composition: and God himselfe in vertues : his nature, being, as well as being most knowne, in goodnesse, justice, mercy, &c. which perfections as they are too high to be essentiall to any created nature: so are they all that one essentiall vertue which is in God, or rather which is God himselfe. Now seeing the soules nature consists
espe-

especially in the divine faculty of it, this doctrine may best be cleared by considering the faculties thereof. Whereby it may appear, even as when I give another my understanding, or make him know that which I know, my knowledge is still the same, and nothing diminished: so when these intellectuall natures, I mean one soule produceth another, the soule is still the same and indivisible. I know to communicate the notion is one thing & the faculty another: notwithstanding herein the similitude holdeth, that even as the notion communicated to another, is nevertheless perfect in his mind that imparts it: so even the faculty it selfe (which in respect of corporall natures is as a reall notion) when it is propagated to another, is nevertheless perfect in him from whom it proceedeth.

4.

And that it is thus the property

ty of spirituall natures to loose nothing themselves in communicating their essence to others, may farther appeare by the testimony of that learned divine Zanchy; who in confuting the heretickes objection against the divinitie of our Saviour Christ, reasoning after this manner, that if he receive the whole essence of the Father, the Father shall be left destitute: and if but a part, then it will follow that the essence of God is divisible, answers the same thus; that he receiveth the whole essence, and yet the Father hath it all still. For, saith he, spirituall natures whilest they are communicated, are neither wholly taken away, nor any thing at all diminished. His words be these; *Res enim spirituales, dum communicantur; neque tolluntur penitus, neque etiam immutantur.* Neither can it be said, that this is proper to God, seeing he assumes it of all spirituall natures

Spirituall natures may be communicated, cannot be diminished.

Zanch. de trin. Elob. par. 2. l. 3. cap. 7.

natures indifferently; yea what else can be meant by the indivisiblenesse of the soule, but that it is of such a nature as cannot be diminished by taking ought from it; else how should it differ from corporall natures, for even they cannot be diminished if nought be taken from them: yet, I say, not that the soule can be parted at all, after the manner of dividing corporall natures; but this, I say, as the essence and forme of every creature is indivisible, no lesse than the soule, and yet they can out of themselves propagate their like, without making their forme or essence divisible, so may man produce his like without dividing his form or essence, which is his soule. For seeing the forme of a beast, as it is so, is as much indivisible as mans soule, and experience proves that they notwithstanding communicate their formes to their issue, why also may not parents give scales to

not their offspring without dividing their own: especially considering man is the most excellent creature, who must needs therefore excell in this faculty as well as in others. Neither can it be said, that then his soule must be full of soules, no more than that other creatures should therefore have in them many of their own kinds, because they beget many: for as *Scaliger* well answers, there is in that one sufficient power for the generating of many: and so much for those objections which are taken from the matter conceived, I proceed now to those that concerne the manner of conception.

The soule
not full
of soules.

Scal. exer.
6. sect. 10.

CHAPTER XII.

How the manner of conception can
stand with the soules generation.

Touching the manner of
conception, three things
especially

Objections.

1.

2.

3.

I.

Whether
conception
be in
generati-
on.

especially are and may be objected: First, it is doubted whether conception be in the act of generation or afterwards. Secondly, it should seeme by this, that the soule is imperfect at the first, and grows by degrees with the body: Lastly, it may be questioned, how superfetation, and the conception of twinnes, can stand with this manner of the soules propagation. And if these also can be well cleared, there is nothing more materiall worth the questioning.

First, I say, it is a question amongst the learned, whether conception be at the first union of seeds or no: for (as some Physitiā write) there must be a certaine concoction and preparation of the seede before conception. First of all I might answer, that the ordinance of God herein is so wonderfull as passeth all mens understandings, so as none can say directly how it is, either

for

for the soule or for the body : it being one of those things which *David* professeth was too wonderfull for him, and therefore much more for us. And yet if we make no questiō of the conception of the body, though we cannot conceive the manner how; why should we be more doubtfull and inquisitive about the soule, of which we know we are lesse able to conceive?

Secondly, I answer, that though it should be granted, that the more grosse and corporall parts of the seede doe (as indeed they do) require time before they can be thoroughly mixed & knit together to make a perfect conception: yet in reason it must needs be, that the more spirituall parts, and chiefly the soule is conceived in the first instant; I meane a small moment of time, and that in the beginning at the first meeting and union of the seeds of both sexes. And thus it must

Psal. 139.
vers. 6.

2.
That the
soule be-
gins with
the crea-
ture.

must needs be, not only because
spirituall natures are more quick
and subtile, and so move in lesse
time than corporall; and there-
fore may doe that in a moment,
which the other cannot doe but
in a longer time; whence it is
that in eating and drinking we
see the spirits are refreshed, and
the man strengthened immedi-
ately after he hath eaten, before
ever the meat can be concocted;
but also experience teacheth, that
in the breeding of all creatures,
the internall parts are perfect be-
fore the externall, the more spi-
rituall parts of the body, before
those that are more grosse and
corporall; and therefore it fol-
loweth by like reason that the
spirits in man have their perfe-
ction before the body, and the
soule before the spirits: for there
is no doubt but nature observes
the same order in the beginning
that she doth in the continuance
of her worke, there being one
and

and the same cause of both. Again, be it that there is such a concoction in conception, (as in respect of the body questionlesse there is) yet it cannot be denied, but the corporall parts are prepared & perfected by the other, which must needs therefore be first, and in the first instant; for that which beginneth must of necessitie be in the beginning; because all that is done afterward is by vertue of that power wherewith it was informed at first. For that power becoms the first act of the conceived fruit, and is the very soule of the creature, wherewith if the seede be not informed at the beginning, all comes to nothing at the end.

And hence it is that if all causes doe not fitly concur together for the forming the seede with the soule at first, by whose working it may proceed to perfection afterward, the whole worke is frustrated.

ἡτοιμασία
πρωτη.

The

The consideration whereof may teach us, what the reason in nature should be, that there is more failing in the conception of man than of other creatures. Namely, because the soule being of a more excellent nature in man, requires a more fit proportion, and due temper of all meanes, before such a heavenly flame can be kindled, and the seede informed and united therewith, then is necessary for the production of any other creature whatsoever. Now this very beginning only is properly conception, all that followeth afterward being nothing but a continued perfecting of this beginning by insensible degrees, which not nature but reason hath distinguished into conception, forming, quickning, &c. to every of which that time is allotted, wherein that work most appeares, though nature work be one and the same from the beginning.

But here it will be objected, that if the soule be in the seede at the first conception, it must needs be very weake and imperfect at the first, and so growing and increasing with the body, it must also decrease and dye with it.

For answer whereunto, I would first of all demand of them who hold that it comes by immediate creation, how the soule of an infant newly quickened in the mothers wombe, can be as perfect as when it is a perfect man? Surely there is not so much difference (at least in the soules appearance) betweene conception and quickening, as is betweene quickning and manhood: when therefore they answer the one, I may happily thereby also answer the other. But not to stay so long, in the second place I answer, that all soules as well the soules of beasts as of men, are essentially as perfect in the first instant

2.

Whether the soule be imperfect at first,

Reasons
proving
the soules
perfection
in the first
conceptio.

I.

2.

instant of conception, as ever afterward, yea, even the soule of a plant when it is in the seed, for though not being of such a fiery nature as living creatures, and wanting meanes to exercise power, it may lye a while, yea many years as dead (as Mustard seed will doe) yet the vegetative soule in the essence thereof, is as perfect as the most perfect plant as plainly appeareth so soon as the meanes of growing is administered to it. Now if the soules of other creatures (which as they are soules doe neither increase nor decrease, no more than the soule of a man doth, may be perfect when they show no perfection) no nor action at all, why should we thinke mans soule imperfect, because it doth not manifest the perfections at all times alike. And if this be a good argument against the propagation of the soule, because it should then seeme to be imperfect

fect at the first, and so to grow
up with the body : why should
not that be as good against the
immortalitie of the soule, that
it seemes also to dye and decay
with the body ? yea why should
it not be much stronger, seeing
it may better stand with the na-
ture of immortalitie to increase,
& grow better, than to decrease
and wax worse ? But to put all
out of doubt, seeing all confesse
that the soule is *ἐντελέχεια πρώτη*,
the prime act or first mover, and
essentiall forme of the creature;
it must needs be perfect at the
first, and alwayes the same. For
reason teacheth that that which
is first, and gives perfection to
all the rest, cannot have another
before it to give perfection to
that; for so there should be a first
before the first : and a soule of
the soule. And seeing the soule
is the essentiall forme, it must
needs be unchangeable also : for
it is impossible the forme should
be

3.

4.

be altered, so long as the creature continues the same, what creature soever it be. So that this never change but at death, nor then neither in men : because it is begotten of immortall seeds, and not brought forth without the immediate hand of God. It skilleth not therefore whether the soule can see, heare, or reason, when it is in the seede : it sufficeth that it hath that spirituall and divine nature, which when the organs are perfected, is able to doe it. Herein it is with the soule as with the body ; the child newly conceived hath not the fashion of an humane body ; yet is there all that is essentiall to the nature of it, as will in time appeare ; so is there all that is essentiall to the soule in conception : but the bodily parts requiring time hath it imperfectly, the soule being spirituall and above time, hath it perfectly in the first instant : yet in this case

t he

the soule must stay for the expression of it selfe, till the body be perfected; and then all those (seeming) new-come perfecti-
ons, are to the soules as cloths to the body: onely accidentall ornaments, and externall habits, which doe not alter it indeed, but onely in shew.

Lastly, concerning the question of superfetation, whether twins be conceived at once or at divers times; we need not much to dispute. For whether it be either or both wayes, it makes no matter; for if nature hath power to worke so diversly for the producing of bodies, there is no question but that both God and nature is able to indue them with soules accordingly. And it is sufficient for the point in hand, that howsoever the manner of generation be, there is (at least of the soule whereof we dispute) but one conception of one, and that at once, which once is in propagation.

3.
Of conception of
Twinnes.

gation. For though among other creatures, the receiving of the seede once, sometimes produceth many, and often, many times but one; yet we need not grant it so in humane propagation: and yet if we should in regard of the former we need not doubt (as I said) but God is as powerfull to produce soules, as nature is to bring forth bodies: and for the other, we must needs thinke, either that the former is a propagation to the latter, or else the latter a perfecting of the former (otherwise there would be divers bodyes too, any of all of which rightly understood, may well stand with this manner of the soules propagation: yet in all probability there is but one for one with us; howsoever there are many for one; and one for many in some other creatures. Further then this, I thinke no modest or reasonable man will or need inquire; but rather

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conclude this point as the Psalmist begins it ; *I will praise the Lord, for I am fearfully and wonderfully made ; marvellous are thy workes, and that my soule knoweth right well.*

Psal. 139.
14.

Conclu-
sion of all
the obje-
ctions.

Thus we have seene (I hope) sufficient reason, that it is not against reason, that God should produce one soule out of the spirituall matter of another, by the helpe of bodily organs. And if it were against reason, yet reason teacheth, that we should rather teach it, than that which is against Religion ; which we are now to prove, for having thus explained my assertion, & cleared the way by answering all the materiall objections that I can meet with; whether from divine or naturall reason against it; whence it is manifest that it may be so : I will now proceed to prove that it is so.

C H A P. XIII.

Testimonies out of the old Testament, proving the soules propagation.

The methode observed in proving the soules propagation.

AS the former arguments to disprove this mediate manner of the soules propagation, were of two sorts; Scripture, and naturall reasons; so also shall the arguments to prove the same be. For seeing God hath a two-fold voyce, the one speaking in the Booke of the Scriptures, and the other in the Booke of the Creatures; when the divine Oracles of the former cannot be heard, we must give care to naturall reasons drawne out of the latter: the voyce of nature agreeing with the Scriptures, being indeed the voyce of God. The proofes from the Scripture, shall be of two sorts likewise, either direct testimonies, or reasons drawne from them. And againe the

the testimonies shalbe first from the old, and then from the new Testament, which we will take up in order as wee shall meet with them.

And first that this doctrine may not seeme new, I will proye it even from the beginning of the world, beginning first with the testimony of God himselfe, who in the day he created man upon the face of the earth; he created them male and female, and blessed them, and said unto them; *Be fruitfull, and multiply, and replenish the earth.* Here without any limitation, they are commanded to fill the whole earth, & to subdue it also, which must certainly be understood of the whole man, and not of the body onely. For what is the body that it should subdue the earth, or who is man that he should limit the holy One of Israel? or presume to set bounds where God hath set none? Neither can there

I.
Gods first
Instituti-
on.

Gen. 1. 27,
28.

Verse 22.

be any colour of doubt how this is to be understood, seeing God spake the very same immediately before, even to the fishes and fowles. For, saith the Text, *God blessed them, saying, be fruitfull and multiply, and fill the waters, &c.* As therefore God so framed their natures, and gave such power unto them, that the like might produce the like unto it selfe, as touching the whole creature: so if we will beleieve God and his word, man doth produce man the whole, the whole as well as other creatures. Besides, how can it stand with reason, that that blessing that proves sufficiently effectuell to the basest creatures, should not only be effectual in man the most excellent: especially so grossely defective; as that man should not be able to propagate man, but some imperfect formelesse peice of a creature, which indeed is so unnaturall, as no man knows what

what to call it. For the body of a man can be no more termed man, than the carcase of a brute beast, can be called a brute beast; and shall a beast, upon whom there is no such blessing expressly pronounced in Scripture, be acknowledged to doe more this way in his kinde, than man who was most expressly blessed, even twice over? yea, is it not contrary to reason, and religion too, that God should command man that which he did not give him power to performe? for it is manifest, that God did not onely blesse, but command them, and it is no lesse manifest, did extend to the whole man. Now if Gods command reacheth to the whole man, and mans power reacheth onely to the body, or carcase; how can it be avoided but Gods command, shall be in vaine and unreasonable, if not unjust? If in this worke the chiefe part belongs to God, it cannot with

reason be ascribed to man ; neither can God command him to doe all (according to his kinde, that is the law of nature) if he can doe but the least part. Lastly, it is to be considered that God so framed the nature of every living creature, that it was apt, not onely for the bringing forth of the body, but also, and especially of the soule, that being the chiefe part of the creature : so that this blessing and command of God doth principally respect the soule in every creature. Whence it followeth that it is more absurd to deny the propagation of the soule, than of the body ; but most of all absurd to deny it in man, who of all other creatures, is the most excellent, and herein most especially blessed of God.

To conclude therefore from the premises we may well frame this argument, that if the voyce & ordinance of God, be no lesse effecti-

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effectuall in man, then it is in
the rest of the living creatures
propagating: then according to
the ordinance of God, man be-
getteth whole man, soule and
body. But the Antecedent is
true, as appears in the text, and
therefore also the consequent.

Secondly, It appeareth that
God so ordered the nature of all
creatures in the beginning, that
they might per sist of themselves,
and multiply their kinds by the
power of nature; that so he him-
self might not need to be al-
wayes creating new creatures:
and herein man was ranked a-
mongst the rest without any dif-
ference. And so on the seventh
day (saith *Moses*) God ended
the worke which he had made,
and he rested on the seventh day
from all his workes which he
had made.

How then dare we set him a-
worke to create thousands of
new souls every day at our plea-
sure.

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2.
Gods re-
sting from
his labour.

Obj.

Ans.

I know the ordinary answer is, that God indeed rested from creating any more new kinds of things, but not from creating any more individuals of the same kinde.

1.

But first there is no such limitation extant there, nor in any other place of Scripture, & therefore it is to be rejected as a vaine imagination of mans braine.

2.

Secondly, This is a direct begging of the question; for they graunt it generally in all the workes of nature, yea, in every particular, excepting onely this exceptiō of their own: notwithstanding *Moses* speaketh alike of both, ascribing no more to one than to another.

3.

Thirdly, It is most absurd to say, God rested from creating more kinds: but not from creating more particulars of the same kinde: because to create new things of nothing is more properly a worke of creation, than

than still to produce new kinds out of former matter. For according to the common definition of creation; *Creatio est productio entis ex non ente*, a making of something of nothing. And therefore if God hath so ceased from his worke of creation, that he makes no more new kinds of creatures, although of former matter, much more hath he ceased from creating daily new substances of nothing.

Lastly, otherwise God should not have ceased at all, for it cannot be denied, but there are new kinds continually brought forth, and not onely in æquivocall generations, but by such copulations as are out of kinde, whereby it cometh to passe, that there are divers kindes of creatures now in the world, which were not created by God in that sort at the first: so that this resting must be understood chiefly, if not onely, from immediately creating

creating new substances of nothing. From this place of Scripture therefore I reason thus: If God absolutely ceased from the worke of Creation, then also he ceased from the creatiō of souls: but the Antecedent is true, therefore the consequent.

3.
The crea-
tion of
Eve.

Thirdly, we reade that God of the rib of *Adam* as of a living body formed *Eve*, but wee doe not reade, that he breathed into her nostrils the breath of lives, as he did into *Adams*, which certainly if it had beene done, the Scripture would not have passed over in silence: especially seeing it was *Moses* chiefe purpose to declare the originall of all things: but contrarily, he plainly affirmeth, that of that he made a woman: and speaking of her whole person, he saith, that *shee* (that is, *Eve* the woman) was taken out of *man*; and addeth moreover, that therefore *shee* was called *Wo-man*: and farther affirmeth, that

Gen. 2. 22,
23, 24.

that therefore by marriage God made them one flesh againe, and for that cause others should be so united also : besides divers other reasons alledged before, which need not here to be repeated.

Fourthly, When our first parents had committed sin, before they had brought forth any children, God made a comfortable promise to *Eve*, saying, that *the seed of the woman should breake the Serpents head*. Now the body it selfe being without reason, what is it being compared to the Serpent? Wherefore by *seede* in this place must needs be meant the whole nature of man, which Christ tooke of the Virgin *Mary*: For whole man was conceived and borne of her, except sin onely ; as afterward we shall see. Neither is this to prove one doubtfull thing by another : for it is out of doubt, that by *seede* is here meant both body & soule: unlesse

The promised seed

Gen. 3. 15.

unlesse we shall say, that Christ redeemed us by a body without a soule. And if this soule was received from *Eve*, as her seede, as well as his body, I thinke there is none will make question of ours.

5.
Adams of-
spring.
Gen. 5. 3.

Fifthly, Very forcible also if it be well considered, is that where *Moses* saith, *Adam* gat a sonne in his owne likenesse, after his owne Image. Whence it appeareth manifestly, that he was the parent of the whole nature, and not of one part onely: for this Image is opposed to the Image of God spoken of in *Adam* before: which Image and likenesse was not in the body, for then it would follow that God had a body, but in his soule in respect of his minde and reason; and those other divine gifts whereby *Adam* excelled the rest of the creatures. So that if we will make a true opposition, it will follow from this place, that as God made *Adam* in his

his innocency, in his own Image and likenesse, chiefly in regard of the soule, and those divine gifts wherewith it was endued: so *Adam* in his corrupted estate begat a sonne in his own Image and likewise, not in regard of the body only, but chiefly in respect of the soule, and in that, corrupt and sinfull like himselfe.

Sixthly, Such is that place also where God made a promise to *Abraham*, saying, *I will be thy God, and the God of thy seede after thee.* Where by seede must needs be meant that which is borne of seede, to wit, whole man, and not the body onely, for that without the soule of it selfe is dead: and as our Saviour speaks in another case; *God is not the God of the dead, but of the living.* And if God will not style himselfe the God of the dead, unlesse the soule at least be still living, much lesse will he call himselfe the God of a senselesse substance, inferiour

6.
Gods promise to *Abraham*.
Gen. 17. 7.

Matth. 22.
32.

Obj.

Ans.

inferiour to the issue of brute
beasts. Either therefore God
must here promise to be the God
of an unreasonable brute, or else
Abrahams seed must containe
more than a body, yea, extend
it selfe as indeed it doth to the
whole man, as well soule as bo-
dy, that is to say, persons consi-
sting of both, for to such onely
is this promise made. Neither is
it for any man here to except
& say, that the whole man may
be said to proceede from man,
though the soule comes from
God: because he prepares the
body, and gives the existence
to the creature; for besides that
it is contrary both to nature and
reason (as afterwards we shall
see) that a man should be a fa-
ther to that to which he gives
onely the least part of the mat-
ter, and nothing at all of the
forme: it cannot be avoided but
the Scripture doth here plainly
affirme, that the whole man con-
sisting

brutish of soule and body, is the
 God, issue, and of-spring of man:
 consequently begotten, born,
 and brought forth by the seed
 of man.

Seventhly, When the Scrip-
 tures doe exprefly affirme, that
 fixty-fix foules descended from
 the loynes of *Jacob*: doth it not
 plainly teach that the foules of
 children doe descend from their
 parents? Neither can the force
 of this place be avoyded, by say-
 ing that the soule is here by a
 Metonymy put for the body,
 or by a Synecdoche the whole
 soule put for the vegetable and
 sensible part of the soule, neither
 yet that it is only for that deno-
 mination is taken from the bet-
 ter part; or for that man dispo-
 seth the matter of the body for
 the receiving of the soule. The
 falshood of these conceits doth
 plainly appeare out of the Ante-
 cedent and consequent of the
 Text; for a little before it is said,
these

7.

The souls
 that descē-
 ded from
Jacob.

these are the sonnes of Rachel which were borne unto Jacob, fourteene soules in all; and immediately after; the sonnes of Joseph were two soules: so that it is evident in the text, the soules signifie sonnes, viz. the whole person and nature of man. Although therefore hereby is not meant soules onely, but persons; according to the proprietie of the Hebrew tongue: yet why in this case should the holy Ghost speake of the whole person, if onely the least part of him be thereby meant. Neither can I thinke the Hebrew tongue so double, or the holy penman so much mistaken, as to say onely soules descended, if bodyes onely did: yea, how absurd is it, when by the rules of interpretation, the proper litterall sense is alwayes to be retained, unlesse some manifest falshood or absurditie do necessarily follow upon it: and when wee must fly unto some tropicall

tropicall sense, it must be fetched out of the Text it selfe, if it may be, here we should depart from both, onely to confirme a fancy, which hath no apparent warrant in the whole Scripture? and that when in all other places we understand the whole to comprehend the parts, yet in this case above when the Scripture speakes of the whole, we must understand but the least part: and when it names the soule, yet it meanes the body onely.

Eighthly, As this doctrine is cleare by the testimony of *Moses* from the creation of the world, and the first institution of nature; so also from those Scriptures which doe purposely speake of the propagation of man, according to the ordinary course of nature since the creation. Two places there are especially where this matter is purposely handled in the Scripture: in both which, the soule is said to

8.

Scriptures
that purposely
speake of
mans generation.

I.
Iob 10. 8.
10, 11.

2.
Pfal. 139.
13. 15. 16.

to be conceived in the wombe, and brought forth by the vertue of generation as well as the body. The first wee finde in the booke of Job, where in making his moane to God, he useth these words: *Thine hands have made me, and fashioned me together round about: -- Hast thou not poured me out as milke, and curdled me like cheefe? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinewes.* The other we have in the Book of the Psalmes, where David speaketh unto God in this manner; *Thou hast possessed my reins; thou hast covered me in my mothers wombe. -- My substance was not hid from thee, when I was made in a secret place, and curiously wrought as in the lowest parts of the earth; thine eyes did see my masse (or whole substance) yet being imperfect, and in thy booke all my members were written, which in continuance were fashioned, when as yet there was*

none of them. To omit the omission (although it is very unlikely that *Job* and *David* here describing so precisely the manner of mans conception, breeding & bringing forth into the world: wherein Gods power, wisdom, and goodnesse, is most of all to be magnified; should pretermitt that wonderfull worke of the creation & infusion of the soule, which had beene knowne and believed in their dayes) this onely I would know, how, if the soule be immediatly created by God, they could so perēptorily (without any exception or limitation) affirme that the whole man was formed in the wombe, powred out as milke, curdled like cheefe, &c. which that they both joyntly affirme, will plainly appeare, if we cōsider these three things: Man, or me, secret place, and masse or substance. For the first, it is manifest they doe not herein speake of their owne persons onely,

Gen. 1. 27
& 5. 1. 2.

Verse 13.

onely, as being a matter proper to them alone, but in this they ranke themselves with all mankinde; so as man here signifies all mankinde, male and female (as *Moses* uses the word) soule and body, and one as well as the other. When therefore they both expressly affirme, that man is conceived in the wombe, it followeth that all men and womens soules, have their originall together with their bodyes. As for the terme, *secret place*, it signifieth the wombe of the mother, where the childe is conceived, which is expressly named where he saith, *thou hast covered me in my mothers wombe*: therefore when *David* saith, he was wonderfully formed in a secret place, he intimateth that the conception of the whole man, is made in the wombe. Lastly, the word *masse*, or *substance*, which he addeth afterwards, makes it yet more manifest, for it signifieth all

all whatsoever is in man, which is also proved by the words that follow after: for he saith, that this whole masse or substance of man which is formed in the wombe, was described in the booke of Gods providence, and who dare deny but the soule as well as the body was from all eternitie knowne unto the providence of God: for it is not meant of the members of the body only, but according to the true meaning of the words in the originall, all things whatsoever in man, is brought forth in continuance of time which before was not. So that from these Scriptures I conclude thus; If whole man, with his whole masse or substance be conceived in the wombe of his mother, then his rationall soule, together with his body, is propagated out of or by vertue of the seede. But whole man together with his whole masse or substance, is
con-

9.
Dauids
confessi-
on.

Plal. 51.5

conceived in the wombe of his mother ; therefore the rational soule, together with the body, is brought forth by vertue and power of the seede.

Ninthly, Like unto these also is that other speech of the Prophet *David*; where he confesseth that not his body onely, but he himselfe, both soule and body was conceived in sin. So are his words : *Behold, I was shapen in iniquitie, and in sin did my mother conceive me.* Whence it appeareth, not onely that the whole man is conceived in the wombe, but that he is bred and borne in sin ; yea corrupt and sinfull even from the very first conception, which as (wee shall afterward see) could not possibly be if the soule were immediately created by God. And least we should not take knowledge of this, or knowing it think it more strange than true ; he setteth before us this speciall note of observation.

Behold

Behold as being a matter worthy to be knowne, and beleevd of all men.

Tenthly, The Prophet *Jeremy* likewise, or rather the Lord by the Prophet speaketh thus: *Before I formed thee in the wombe, I knew thee; and before thou camest forth out of the wombe I sanctified thee.* Whence also it appeareth, not onely that the whole man, the soule as well as the body is formed in the wombe; but also that the soule is present, and in some sanctified by grace (as all are corrupt by nature) even from the beginning; for so it may well be understood, that *Jeremy* was sanctified, as *John Baptist* also was, with the gifts of the holy Ghost, even from his mothers wombe: yea, before he was borne, even from the time of his first forming in the wombe. And seeing such sanctification and speciall knowledge of God cannot be ascribed to a body

Jeremies
approba-
tion.

Luk. 1. 15.
41.

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with-

without a soule; it will follow that as all are sinfull, and some in part sanctified, even from the very conception, neither of which can be without a soule; so all doe receive both soule and body together at the very first conception.

II.
Salomons
resolution

Eccl. 12.7.

Eleventhly, Hereunto may be added that of *Salomon*, which was before alledged to prove the contrary, where he saith, *Then shall the dust returne to the earth as it was, and the spirit shall return to God that gave it.* That is, at death the body returns to the earth whereof it was first made, when God formed man of the dust of the ground, and the soule returns to God who first breathed into *Adams* nostrils the breath of lives. Now if *Salomons* meaning be, that looke as the body ariseth from the earth, so the soule comes from God (whence some would inferre the immediate creation of the soule)

soule) it holds much more strongly, that the soule is not immediately given of God, but mediately by the meanes of nature; seeing we have not our bodies neither immediatly from the earth, but mediately by propagation from *Adam*, from whom both soule and body is communicated to posterity, and both by the gift of God. To conclude, therefore as our bodyes come from the dust, so doe our soules from God: but our bodyes come by propagation from *Adam*; and therefore (by this argument) so doe our soules soules also.

Lastly, That of the Prophet *Zachary* before objected to the contrary, serves also notably for the confirmation of this mediate manner of the soules propagation: his words be these; *The Lord formeth the spirit of man within him.* Now to forme in the Scripture never signifieth to create of nothing, as God did in the beginning:

12.
Zacharies
testimony
Zach. 12. 1.

נצח

Non est

נצח

Gen. 1. 1.

2. 7.

ginning: but to frame of some matter pre-existting, as when the Lord formed *Adams* body of the dust of the ground. For though indeed creating be sometimes put for forming, yet forming is never put for creating of nothing. Seeing therefore the Lord formeth the soules of men of some matter, it must be either of the soules of the parents, or of his own essence, they being neither bodies nor Angels; but the latter is impossible, and therefore it must needs be the former.

Again the Prophet saith not *without him*, as if it were first made and then infused, but *within him*. So that in saying the Lord formeth the spirit of man *within him*, he doth evidently declare, that there is some matter within man; whereof the Lord formeth the soule: than which, what in so few words can so fitly and fully expresse the

I.
Of matter

the manner of the soules propagation; being formed in conception of the spirituall matter of the parents soules, by the power and vertue of the seede in generation. And yet not meerely by the power of nature; for in the last place it is to be observed, that he saith, *the Lord formeth it*. For he indeed is the externall efficient, the nature of the soule being of that height, that without an immediate act of his providence, it cannot be produced. Whence it is that in the production of the soule, though it be not a creation, it is as neere to a creation as can be; and though it be by propagation, yet it is not meerly by propagation, but some way above it; and so it is in a manner a kinde of meane betweene creation and propagation. For according to these words of the Prophet, the soule is formed of the spirituall matter of the parents soules, within the

conceived fruit, not without the omnipotent power of God.

So that by all these testimonies it appeareth (I thinke) sufficiently, that this doctrine went currant in the time of *Adam*, *Abraham*, *Moses*, *David*, and the Prophets: and (I beleeve) never was once questioned in those first ages of the world.

C H A P. XIV.

Testimonies out of the new Testament, proving the soules propagation.

I.
S. Paul.

THIS doctrine is no lesse, if not much more clearly revealed and fully confirmed in the new Testament also. For first the Apostle *Saint Paul* saith as plainly as can be, that all men in their whole persons, both were in *Adam*, and sinned in him. *Death* (saith he) passed by one man upon all men, in whom all sinned.

sinned. Where he maketh no such division of soule and body, one from one place, and another from another, as men have now invented : but he saith plainly, the whole man, yea all men (who consist of soules I am sure as well as bodyes) were in *Adam*, yea, and sinned in him too ; which is absurd to say, and impossible to be without soules.

What would we, yea, what can we have more plainly spoken ? Is it not then high presumption (to say no worse of it) for men thus to sever what God hath joyned together without apparent warrant from his word ? how much more then in this, for which it is confessed there is no warrant there at all ?

And yet least any man should be mistaken, as thinking the whole man may well enough be said to be in *Adam*, though not in other of our parents, by I know not what imaginary im-

Rom. 5.12.

The Au-
thor to the
Heb.
Heb. 7. 1.

Vers. 9.

putation ; because he was the stocke of all mankind (or rather of the bodyes of all mankind ;) the holy Ghost, I say, foreseeing our aptnesse to erre to take away all exception saith the very same concerning other Fathers also ; as that *Levi* (together with all his sonnes) was yet in the loynes of his Father (grandfather, yea, and great grandfather) *Abraham* when *Melchisedeck* met him ; and which is more, paid tithes in him. So that by the testimony of the Apostle, *Abraham* is to be reckoned in the number of those that did propagate the whole man, soule and body together : and for that cause paid tithes for his posteritie while they were yet in his loynes. And if *Isaac*, *Jacob*, and the whole tribe of *Levi*, were once in the loynes of *Abraham* ; we need not doubt, but we were all in like manner once wholly in *Adam*, and consequently are now,

now wholly propagated from him.

Againe, that we may not deny it, unlesse we will deny Christ and our owne salvation. The Scriptures teach, that Jesus Christ as concerning his humanity was the sonne of the virgin Mary, and so of David his Father: for so said the Angell Gabriel, being sent unto her; *Thou shalt conceive in thy wombe, and bring forth a sonne*: and againe, the Lord shall give unto him the throne of his father David. Neither is it sufficient to say his body came from them; for the Apostle plainly affirmeth, that he was made of the seed of David according to the flesh. Where flesh is figuratively put for his whole humanity, both soule and body, as themselves confesse. Neither can it be denied, for it is there opposed to his Divinitie, as the words immediately following doe manifestly declare: and all

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2.

The Angell Gabriel.

Luk. 1. 31,
32

Rom. 1. 3.

Per synecdochen.

Interpreters acknowledge.

Whence it necessarily followeth, that the soul of our Saviour was the seede of *David*, even the fruit of his loynes as well as his body, as *St. Peter* witnesseth: for since the holy Ghost affirmeth it, why should we feare to do it? yea, why should we not feare to doe otherwise? Is it not safer to follow such a guide, than to run a way by our selves for which we have no warrant? And seeing as the Apostle elsewhere affirmeth, *He was made like unto us in all things, except sinne*; why should wee make any doubt, but it is so with us also, as it was with him? Especially considering the whole currant and full streame of the Scriptures run this way, even from the beginning. And not onely concerning him, as where it is said, the *Seede of the woman shall breake the Serpents head*; and, *in thy seede shall all the nations of the earth be blessed*, as

we

3-

S. Peter.

Act. 2. 30.

Heb. 4. 15.

Gen. 3. 15.

& 22. 18.

Gen. 5. 10.

11.

we heard before : but also all other places speaking of his or our generation, comprehends both soule and body under the name of *seede*; without any exception, making the soule no lesse the seede of man than the body, and the body no more than the soule; and neither of them more or lesse propagation than the other, and this throughout the whole Scripture, without any the least word to the contrary. And therefore, I say againe, let no man dare to sepearate what God hath so joyned together.

Lastly, Unlesse we will make God the Author of sin, and consequently deny God that made us; we must confesse the truth of this doctrine, proved from those words of our Saviour, where speaking both of the naturall and the new birth of man, he saith; *That which is borne of the flesh is flesh, and that which is borne*

1 Chron.
1, 2, 3, &c.
Mat. 1.
Luk. 2.
Mat. 19. 6.

4.
Our Savi-
our him-
selfe.

Ioh. 3. 6.

Gen 1. 3.

Eph. 2. 3.

borne of the spirit is spirit. Whence I reason thus; If the soule were immediately created by God, it should not be flesh that is corrupt and sinfull, but spirit, that is pure and holy. For whatsoever comes immediately from God, he makes it pure & good, yea, all things *very good*. But man from his very beginning is corrupt and sinfull, because he is borne of flesh; for saith our Saviour of the whole man that being borne of the flesh he is *flesh*, and therefore the whole man hath need of a second birth, that he may be borne of the spirit. Either therefore we must deny originall sin, or else make God the Author of evill, if the soule be immediately created by him. But seeing it is manifest we are borne of flesh, and are by nature children of wrath; and it is impious blasphemy once to imagine that God is the Author of sin; I dare not to conclude, that the

the soule is not borne of the Spirit, I meane, created by God, but of the flesh, that is, propagated by man.

Thus then for divine testimonies we have produced no lesse than a whole Jury of witnesses: first God himselfe, then *Adam*, *Moses*, *Job*, *David*, *Salomon*, *Jeremy*, *Zachary*, *Peter*, *Paul*, the *Angell Gabrell*, and our Saviour *Christ* himselfe; and if humane Testimonies would serve the turne, it were not hard to shew more than twelve Legions of Saints, learned and unlearned, that have lived and dyed in this beliefe. It being the received doctrine of the westerne Churches in Saint *Hieromes* time, as was before declared: but if these will not satisfie, much lesse would those, and therefore I omit them.

The conclusion of the divine Testimonies,

CHAPTER XV.

*The propagation proved from the
Doctrine of Originall sinne.*

Reasons
proving
the soules
propaga-
tion.

1.

2.

BESIDES the Testimonies of Scripture, this mediate manner of the soules propagation, may farther be demonstrated by reasons drawne from them; whereof there are two, onely most materiall, and indeed necessary to be considered: the one concerning the doctrine of originall sin, and the other touching the incarnation of our Saviour; which two, being the maine difficulties in this question; the one hindering the soules immediate creation, the other the immediate propagatiō thereof; if these two can be cleared, but especially if both doe agree together to confirme this doctrine, there will remaine no more place of disputation about it; and therefore I purpose to in-

fist

fit so much the longer in them both.

And for the better clearing the first reason drawne from the Doctrine of Originall sin, I will first make way to it by a generall description of these three things: First, Originall sinne; Secondly, Creation; Thirdly, Propagation: and then apply it particularly to the proving of the point in hand.

1. From the nature of the sin descending.
2. From the goodnesse of God in creating.
3. From the course of nature in propagating.

Of all which, I will speake as briefly and plainly as I can, and according to that divine light which is revealed in the Scriptures.

First therefore it must be shewed out of the Scripture, whether there be any originall sin or no, and what it is. For the first, that the

I.
Originall
sinne.

Proof of the
Scripture.
Rom. 7.

Adam's
Rom. 7.

1. Cor.
Rom. 7.

Job 31.

Job 31.

Job 31.

Proofes
out of the
Scripture.

a Rom. 5.

13.

b Gen. 2. 17

c Rom. 5.

14.

d 1 Cor.

15. 22.

e Rom. 5.

13.

f Gen 6. 5

g Gen. 8. 21

h Job 14.

4.

i Job 15.

14.

k Psal. 51.

5.

the streame of mans being, first
poysoned in Adam the foun-
taine, hath infected every man
that comes into the world with
sinne, is manifest through the
whole Scripture. By one man
(namely Adam) sin entred into the
world, and death by a sin: in the day
that he did eate of the forbidden
fruit, wee began to die the death;
yea, even Infants that had not
actually sinned, yet were tainted
with originall sin: so that in A-
dam all dye^d, because in Adam
all did sin^d: Hence it was that
by and by after all the imagina-
tions of the thoughts of his heart
were onely evill continually: yea,
evill eyes from his youth: And
now who can bring a cleane thing
out of an uncleane^d: And what is
man that he should be cleane^d, and
he that is borne of a woman, that
he should be righteous, sayth Job.
Hence even David confesseth of
himselſe, I was borne in iniquitie,
and in sin did my mother conceive
me.

first: and of others, he saith, the
wicked are estranged from the
flocke¹, they goe astray as soone
as they are borne. Esay also cal-
leth man a transgressor from the
wombe²: and Jeremy saith, the
heart of man is deceitfull above all
things, and desperately wicked³:
hence also it is that the Apostle
saith, Wee are by nature children
of wrath⁴; and by the offence of one,
the fault came upon all men to con-
demnation. And to conclude, our
Saviour saith plainly, that which
is borne of the flesh is flesh⁵; and ex-
cept a man be regenerate and borne
again; he cannot enter into nor see
the Kingdome of God.

Besides, Reason teacheth, that
like begets like, as touching the
substance and accidents proper
to the kinde, according to the
Rule, *Generatum sequitur natu-
ram generantis*; Beasts bring forth
beasts; Serpents, serpents, and
sinfull man, a sinfull of-spring:
We cannot gather grapes of thornes,

1 Ps. 58. 3.

2 Isa. 48. 8

3 Jer. 17. 9

4 Eph. 2. 3.

5 Ro. 5. 18.

6 Ioh. 3. 6.

Ioh. 3. 3. 3.

Reasons to
prove it.

1.

Mat. 7. 16.

nor

nor figges of thistles; but an evill tree bringeth forth evill fruit; and corrupt Adam sinfull men, otherwise how could Infants justly be punished with death, seeing death is the wages of sinne. And why were Infants circumcized, and women purified after child-birth under the law, but to shew that all that commeth of mans seed, is defiled with sin. Again, cōmon experience sheweth the fruit of this bitter roote to bud forth in childrē, even from their very cradles, and that by inclination before they can learne by imitation. The necessitie also of our regeneration proves it; for if by our first birth we were not corrupt, then should not the second be necessary to salvation. Lastly, the double grace which we receive from the second Adam Christ Jesus, namely, Justification & Regeneration, shews that there floweth a double evil from the first Adam, namely the guilt

guilt and corruption of nature. If we had not this double sinne, we should not need this double remedy.

And now that we see we are thus infected, let us inquire a little more narrowly into the nature of it. It appeares by that which hath beene said already, that all men are become sinfull through *Adams* sin, having lost those now supernaturall gifts, wherewith he and we with him were at first indued; and in stead thereof, are all over infected with a venomous qualitie, or inclination to all manner of evill, causing ignorance and blindness in the minde, stubbornesse and rebellion in the will, disorder in the affections, making the senses sensuall and beast-like, all the members of the body instruments of unrighteousnesse, and the whole man a slave to the devill; and that from our first being, even so farre as nature can reach

What originall sin is.

Why it is
so called.

Rom. 6. 6.

Rom. 7. 17.

23.

Heb. 12. 1.

Iam. 1. 14.

reach (as well potentially as actually) ever since *Adams* sinne, which groweth up with us from the wombe, and in time (if we live) brings forth the fruits of unrighteousnesse, in our thoughts, words, and actions, by reason whereof we are not onely corrupt, but guilty of Gods wrath, and lyable to eternall damnation from our first being. Now it is called Originall sin, first, because it was from the beginning, even as soone as ever *Adam* sinned: secondly, because it is with us from the beginning, even in conception, as soone as we doe actually begin to be: and thirdly, because it is the beginning of all actual sin whatsoever. Howbeit, in the Scripture it is called by other names, as, *The old man*, *The body of sin*, *The sin that dwells in us*, *The law of our members*, *The sin that incloseth us on every side*, *Concupiscence*, and the like. And as we use the word, it is sometimes

times taken more largely, for the sin of *Adam*, together with the guilt and corruption following it: but usually more strictly for the corruption of nature only: consisting of the privation of goodnesse, and inclination to evill, before rehearsed. These grounds being laid down, we may make a full definition of it after this manner,

Originall sin is the depravation of the whole nature of man, consisting of the privation of originall righteousness, and an inclination to all manner of evill; derived from *Adam* to all his posteritie by naturall generation, whereby they stand guilty of eternall death: in which definition, wee may see all the essentiall causes of originall sin: the subject, or materiall cause, is the whole nature of man, all men, and every part of all men, soule, body, understanding, will, memory, affections, senses, and severall

*Definitio
Originalis
peccati.*

severall members of the body, as they constitute the person of a man propagated from *Adam*. The formall cause is the depravation of the same, whereby every man is deprived of originall righteousness, and prone to every sin that can be committed. The efficient cause, the sinning will of *Adam*; the instrumentall cause, naturall generation: and the end and effect of it guilt and punishment: misery and death here, & eternall damnation hereafter.

More briefly, Originall sinne is by some defined to be the depravation of mans nature, consisting of the privation of righteousness, and inclination to evil, contracted from the generation it selfe, and derived from *Adam* to all his posteritie. For as sickness is not onely a privation of health, but also an evill affection of the body, arising from the distemper of the humours: so originall

ginall sin is not onely the want of righteousness, but also an inclinableness to unrighteousnes, arising from the sin of *Adam*, and conveyed unto us by naturall propagation. In a word, it is our potentiall sinning in *Adam*, whereby according to the law of nature, we are both corrupt and guilty. And so much for the generall nature of originall sinne.

Now for the second, what Creation is, we shall not need many words. Improperly Creation is taken sundry wayes, sometimes for the determination, and decree of God to create, as where *Wisdome* saith, *He created me in the beginning before the world;* that is, he decreed to create and reveale me in the Church. Sometimes for renovation, & changing, not of the substance, but the qualitie of a thing: So *David* prayeth, *Create in me a cleane heart, O God.* Sometimes for the naturall

Creation
what it is.

Ecclu. 24.

Pf. 51. 10.

Psal. 104.
30.

Isa. 65. 17.

naturall generation of the creatures; *Thou sendest forth thy Spirit, and they are created.* And sometimes it is taken for the restoration of that which is destroyed; *Behold, I create new heavens, and a new earth.* But properly taken, it either signifieth to make something of nothing, or else to give formes to the matter, unto which it hath no naturall power of it selfe. And for that cause doe requite an omnipotent hand to effect it; so creation properly taken belongs to God onely. Nevertheless for the most part, it is used in the first sense, and therefore creation is commonly defined thus; *Creatio est productio entis ex nihilo*; or as *Aquinas* hath it; *Productio rei secundum totam substantiam ex nihilo*. So that in the most proper sense, a thing cannot be said to be created, unless the whole substance be produced by the omnipotent power

of God out of nothing ; and not
at all, unless at least he hath an
immediate hand in the forming
of it.

Lastly, For Propagation, it is
the most excellent and naturall
faculty, whereby a living crea-
ture, by seede of generation, be-
gets his like, for the continuati-
on of the kinde. It is a faculty,
commonly accounted a species
of the vegetative faculty, but is
indeed the naturall perfection
of a living creature, whether ve-
getative, sensitive, or ratiōnall ;
and it is the most excellent, and
the most naturall faculty, being
grafted into nature, with a
special charge & blessing from
God in the creation, and is ther-
fore the most desired and conse-
quently most naturall to all crea-
tures that have life ; whereby
it begets like, univocall which
is most properly so called, when
a creature brings forth the
same to it selfe, as a plant comes

Propaga-
tion, what
it is.

Gen. 1. 22.
28.

of a plant, and a Lyon of a Lyon: and æquivocall generation of unlike, as when a plant or living creature is bred of putrefaction, as, Mice, Flies, Serpents, and the like, for the continuation of the kinde; for nature aimeth at the highest perfection that can be, even to continue creatures for ever, and therefore every creature naturally desireth ever to be, which because it cannot be effected in the individuals, therefore it is done another way, namely, by propagation, for to beget the like, is after sort to be ever. And to conclude, this is done by the seed of generation, which as the faculty it selfe is most excellent, so is the matter of it the perfection of mans nature, as the seed of a tree, the sap whereof hath passed through roote, bough, branch, leafe, bud, and all: so containes the nature of the whole; so is the seed of man.

the quintessence of nature, which
 having passed through all the
 degrees of concoction, and con-
 serving the whole kinde of man,
 is reserved by nature in a place
 convenient for the procreation
 of another of the same kinde.
 Now because this generation is
 the affection or rather perfe-
 ction of the whole compound,
 consisting of matter and forme,
 man cannot be said to propa-
 gate the matter alone, but the
 whole creature, so as to speake
 properly, generatio is not either
 of the matter, or of the forme,
 but of a certaine third thing
 consisting of matter and forme.
 So that here it followeth, that
 our propagation from *Adam*, is
 nothing else but the deduction
 of the whole man out of *Adam*,
 according to the course of na-
 ture; that is, the turning of our
 potentiall being in him into act
 by naturall generation, which is
 the onely meanes whereby *A-*

Difference
betweene
generatiō
and crea-
tion.

Vide Po-
lan. Synt.
lib. 5. c. 2.

deriue nature is derived unto us.
And here to conclude, it shall
not be amisse to observe the dif-
ferences between naturall gene-
ration and immediate creation;
the chiefe whereof are these.

First, Creation is the worke of
God by himselfe; Generations
the worke of nature from God.
Secondly, Creation is wrought
onely by the word & command
of God by his onely becke and
will; generation is performed in
a naturall order pre-ordained by
God. Thirdly, Creation is made
ly of nothing, not of any matter
or substance, but of nothing at
all; generation is of some mat-
ter pre-existing indeede, old
matter putting on new formes.
Fourthly, Creation is done in a
moment, without any time, be-
ing by an infinite vertue; which
is not capable of any time; gene-
ration cannot be but in time, be-
ing perfected by degrees and in
succession of time. Fifthly, in
Creation,

Creation, things are not made of the same substance with the creator; but in generation, that which is generated, hath the same substance with the generator. Sixthly, Creation is performed without any motion or mutation; but in generation, there is both motion and mutation, the same matter being varied into diversitie of formes. Lastly, the order of creation is one, and of generation another; for in creation the privation is before the habit, power before act, darknesse before light; but in generation, the habit is before the privation, sight before blindnesse, & light before darknesse. And so much for the generall description of Originall Sin, Creation, and Propagation.

I 3 C. 10.

C H A P. XVI.

How the nature of the sin descending, confirms the soules propagation.

The nature of the sinne.

IT appeareth by the former description of Originall sinne, which is proved by the scripture, & confessed by all, that it is not onely a losse of originall righteousness, but an hereditary infection or spirituall corruption, w^{ch} hath over-spread the whole nature of man: which two, as they are the maine things in originall sin, so the one necessarily followeth the other. For the soule ceasing to be good, it must needs become evill; and being turned out of the right way, goes on in a wrong; for it cannot stand still or be idle, but must be doing either good or evill, and therefore being deprived of goodnesse, corruption follows as darknesse succeeds in the place of light. Where-

The
meanes of
deriving it

Whereas therefore some make
originall sin, to consist of guilti-
nesse & corruption, as the parts
of it; and to be derived from *Adam*
by imputation and propa-
gation, guiltinesse by imputati-
on, and corruption by propaga-
tion; it appeareth that guilti-
nesse is no part of originall sin,
but an effect of it; and conse-
quently, that imputation is not
properly the meanes of convey-
ing it to us, but an effect of the
other. And as that depravation
or corruption onely is proper-
ly originall sin, and guiltinesse
comes onely by reason of cor-
ruption; so propagation onely
is properly the meanes whereby
it is derived unto us, and impu-
tation is onely in regard of pro-
pagation. For as we should not
have beene guilty, if we had not
been corrupt; so sin should not
have been imputed, if it had not
been propagated. And as we
were potentially guilty in *Adam*,

because potentially corrupt; so by like reason it followeth, that it is now actually imputed to us, because we are actually propagated from him. I conclude therefore, that the nature of this sin consists in the corruption of nature; and the streame thereof runs in naturall propagation.

Object. 6.
from the
nature of
sinne.

I.
It is no-
thing.

But here it will be objected, that sin is such an accident, as cannot by the course of nature be communicated to posterity.

For if we consider the matter or substance of it, it is indeed nothing; it is *non ens in rerum natura*; no substance, for then it should be created by God, but a meere privation, the want of that which should be, and not any thing that should not be; as darknesse is a privation of light, not any thing that succeeds in the place of light. For there is nothing in the dark night which was not in the day, onely light is absent, and such a manner of thing

thing (or nothing rather) is sin
said to be. And if it should be
grated, that it is somewhat more,
namely, an evill qualitie, besides
that then it must needs be crea-
ed of God as good qualities are,
it must needs be either in the
soule or in the body, yea, in the
soule and not in the body; for
sin is a spirituall thing, if it be a
ny thing.

Now if it be a qualitie of the
soule, it cannot be conveyed to
posteritie, for such habits and
endowments of the minde, as
are not engrafted into nature,
but happen from without as this
did, cannot be propagated, ac-
cording to the Proverbe, *Ex
grammatico non nascitur gramma-
ticus*, but they are gotten by art
and industry, and so they will
grant that *Adams* sin may be de-
nved to us by imitation, but not
by generation.

On the other side, if it be a
corporall and elementary quali-

I 5

tie,

2.

Not by
the soule.

3.

Not by
the body.

rie, besides that it cannot then be
 sinfull, it cannot descend to po-
 steritie neither, because it is not
 inherent in the principles of na-
 ture, but an externall accident
 which nature hath no sense of;
 for what is nature the worse for
 Adams taking the forbidden
 fruit? yea, what if he had cut
 off his owne armes, his children
 should not have bin borne with-
 out, for nature followeth the
 first institution: yea more, if it
 had caused some distemper in
 the body, yet it is not necessary
 it should be communicated to
 posteritie, for all children have
 not the sicknesses of their pa-
 rents, how much lesse their sins
 then, which are not naturall ei-
 ther to soule or body.

Ans.

These things, I confesse, have
 a shew of truth, but I deny the
 power of it in them all for dis-
 proving originall sin, not doub-
 ting to make it appeare, that all
 these doe agree together to cor-
 firm:

time this onely way of sinnes propagation.

For first, let it be granted, that sin in regard of substance, is nothing but a privation of goodnesse; then it will follow, that it cannot subsist without some subject, which must also be good, because every substance is created by God; so that evill cannot be but in a good subject.

Againe, being a privation, it can have no efficient cause, for to speake properly, it is no effect but a defect rather. And if evill can have no cause, much lesse can it be caused by the chiefe good. For God who is *summum bonum*, being as the habit unto this privation, can no more be the cause of sin than light can be of darknesse; which cannot possibly be; for light alwayes enlightens; and no darknesse can proceed from light; for though we reade, that God commanded light to shine out of darknesse, yet

1.

Privation of good.

It is in a good subject.

2.

Hath no efficient cause.

3.

It comes from a good God

yet for darknesse to proceede from light is altogether impossible; and even so it may stand with the nature of God, to bring good out of evill, but not evill out of good.

4.

There can
be no evill
God.

And for that sin is no positive thing, but a privation of good, hence it followeth also, that there cannot be a *summum malum*, as well as a *summum bonum*: for the one is not, and if it were the one should destroy the being of the other, in as much as there cannot be two chieftes: contrary to the devillish conceits of the *Manichees*, of a good God, and an evill God.

5.

It may be
propagated.

Lastly, Though it be an accident, yea, a privation, yet it is not a meere negation, & though it be but an accident, yet even an accident is his imperfection, and sometimes the accident of a substance prevails as much as the substance it selfe: so that though it be but a privation, yet it may have

have a being in nature : else *Adam* was much over-seene in making privation one of the principles of nature : and if that is so necessary in generation, why should we thinke this impossible to be generated : and though it cannot hang in the aire, but must cleave to some subject, yet it followeth not but it may be propagated, together with the subject wherein it is.

But if this will not satisfie, it is farther to be considered, that originall sin is not onely a privation of goodnesse, but also a corrupt qualitie and inclination to evill, as appeares by the former description, and the prooffe of it ; and may farther be manifested by the punishment and consequents of the same. For a meere privation of happinesse were a sufficient punishment for a meere privation of goodnesse : but we know that *Adam* and all his posteritie, have not only lost

Para-

*Malum est
in rerum
naturâ e-
tiam si per
se nihil est*

2.
An incli-
nation to
evill.

Gen. 3. 17,
18.

3.
Seated in
the Soule.

Ans. 1.

Paradise, but gained a great deal of labour, paine, sorrow and misery. Neither was the earth onely deprived of that excellent condition wherein it was created; but in the place thereof hath succeeded a curse, making it barren of good fruit, and fruitfull of evill, thornes, thistles, and the like. Teaching us that there is an evill qualitie in sin as well as a privation of goodnesse.

Against this it is objected, that if it be an evill qualitie, it must cleave either to the soule, or to the body, or both. If to the soule, it cannot descend, because such endowments of the mind as are not ingrafted into nature, cannot be propagated, according to the proverbe, &c.

To which I answer, first, that even those arts which are least naturall, are not altogether excluded in generation, nay, experience proves that children for the most part are like their parents.

rents, even in such faeulties as these, whether they be inclined to Husbandry, Horse-manship, Merchandise, Navigation, or the liberall sciences: howsoever they are often crossed in their inclinations.

Secondly, It is commonly scene, that children are like their parents also in the faculties of the minde, as in acutenesse of understanding, firmnesse of memory, soundnesse of judgement, and the like.

2.

Thirdly, It is well knowne that the affections of the soule, which are yet neerer to the nature of sin, are very commonly communicated to posteritie, whether concupiscible or irascible, as covetousnesse, wrathfuinesse, mirth, sadnesse, feare, boldnesse, and the like: whence is that other Proverbe, *Partus ventrem sequitur.*

3.

Lastly, It is manifest, that sin cleaves to the will it selfe, which

4.

is

is the fountain of the affections. For as there are certaine naturall principles of knowledge, as of good and evill, which were at the first ingrafted into the understanding: so there are certaine naturall inclinations in the will, as of love and hatred, which at first were carried to their proper objects, and so were created good: but now through mans falling and Gods curse upon him they are carried a contrary way, by meanes whereof we are now corrupt and sinfull. Now if it cleaves thus to the will, whence these affections proceede, yet pierceth into the most inward and purest parts of the soule, whence it spreads it self through the whole man; it must needs be propagated much better (or rather) than the affections which are removed a degree farther from the soule, and how much more then, better than those externall acts, which are not naturall,

all, but meere habits gotten by
 use and industry: which never-
 thelesse in regard of naturall apt-
 esse unto them, may also after
 sort be propagated unto poste-
 rity.

Yet is not sin so seated in the
 soule, as that it should not affect
 or rather infect the body also.
 For though it cannot dwell in
 the body alone, nor be propaga-
 ted by it, yet together with the
 soule the body is infected, and
 by them both sin propagated.

Which may further appeare.

First, if we consider, that not
 the soule or body alone, but the
 whole man or person is the sub-
 ject of this sin especially; for not
 parts but persons sinned, and so
 were corrupted with sin in A-
 dam: and thus the body is sinfull
 not of it selfe, but as a part of the
 person or man.

Secondly, being a corrupt qua-
 lity of the body, though acci-
 dentall, and not ingrafted into
 nature

4.
 Cleaving
 to the bo-
 dy.

1.

2.

nature at the first; yet why may it not be propagated as well as the gout & leprosie (whereunto sin is resembled in the Scripture) especially considering these are no lesse accidentall, unnatural, yea, and contrary to created nature at the first, and are not now common to all mankind as sin is.

Lastly, If it be granted, that nature does alwayes follow the first institution, notwithstanding externall accidents, yet this is such an externall accident as is also internall: yea, farther I affirme that sin is now no lesse ingrafted into our nature (I mean the whole nature of man, consisting of soule and body) than we had beene created sinfull at the first, and yet without fault to God. Which that I may plainly manifest, and so cleare all in word, I would know of the adversaries of this doctrine, whether that wisdom and holiness which

5.
Ingrafted
into nature
it selfe.
How sin is
ingrafted
into mans
nature and
propagated
with it.

which was at first in Adam, was such as might and should have bene communicated to his posteritie, if he had not sinned or no; If yes (as no reasonable man can deny it) then it must follow by that rule of reason, *Contraria contrariorum sunt consequentia*; that so may sin and corruption follow since the fall.

All that can be objected to the contrary is this, that these virtues which were in Adam, were good qualities created by God, & ingrafted into him at his first creation: whereas our vices are neither such qualities, nor so ingrafted into our nature in the beginning, and therefore though they might have been propagated, yet it will not follow that these may.

To the first I answer, that his virtues were no more qualities created by God, than our vices are. For God did onely so rectifie the will of Adam in his first creation,

Obj.

Obj. 2.

Ans. 1.

Ans. 2.

*Adam had
evill in
power and
goodnesse
in act.*

creation, that it had a disposition and inclination to good, the exercise whereof those bits of the minde are in gotten which wee call vertues and contrarily, from the disposition of the will, proceed those evill customes which we call vices. So that (if I conceive right) neither the one nor the other, are qualities created by God. And concerning the second, the ingrafting of them into our nature at the first. I answer, that as God made Adam simply good, by giving him an inclination unto good without evill; so he gave him a free will to evill, though he were good. Neither was he at the first endued either with vertues or habits, save onely that same habitus inchoatus, which is called *homo*; a disposition or inclination whereby he was carried to good yet not so strongly but he could as freely will evill also; whereby

come to passe, that he had e-
 in power as well as good-
 in act. So that the seede
 power of the one was in-
 into his nature no lesse
 the act of the other, even in
 beginning which power al-
 see soone after came into
 as well as the other. For if *A-*
 had alike freewill to either,
 must needs follow, that the
 was as naturall to him as the
 and consequently as easie
 be propagated. For however
 conceive of it, for my part
 no reason to perswade me,
Adam was ever more incli-
 or had more power to good
 to evil; but that God made
 as *Ecclesiasticks* saith, right,
 is, as I understand it in e-
 all condition, either to stand
 to fall; to continue good or
 come naught, which as it was
 the perfection of his nature, and
 innocent condition in which
 was created; so that it might
 appeare,

Eccles. 7.
 29.

appeare, it pleased God so to order the matter, that he fell from it, by so small an inticement as an apple. Now so farre forth as he had naturall power to sin by creation; so farre sin might be derived by propagation, all will confesse: and why then when *Adam* through his owne folly and Gods just wrath upon him for the same, had lost the former freedome together, and brought upon himselfe a necessitie of sinning; should not the corruption be propagated much more, being so much more increased? To conclude, therefore it followeth by just consequence in reason, and is manifest by the rule of nature, that his corruption may and must be propagated to his posteritie, now he is fallen as well and as much as his goodnesse might & should have been if he had not fallen: yea so much more, by how much goodnesse more properly belongs to the nature

to the nature of God, and evil to the
 nature of the creature. Where-
 fore having thus proved, even
 from the nature of the sin it self,
 that it is most agreeable to the
 course of nature, that originall
 sin should descend by propaga-
 tion: I proceed now to prove
 that it is most contrary to the
 justice of God that it should de-
 scend by a course of imitations.

CHAP. XVII.

*That a newly created soule, cannot
 justly be united to a sinfull body.*

THe necessitie of the soules
 immediate propagation, will
 further appeare, if wee consider
 the impossibilitie of the immedi-
 ate creation thereof, without in-
 justice in God in respect of Ori-
 ginal sin: seeing a soule new
 created, can neither be justly u-
 nited, nor corrupted when it is
 united with the body; for tou-
 ching

It justly
 united.

Obj.

Ans. 1.

2.

Obj. 2.

It was the
decree of
God.

ching the former, first I would know, how it can agree with the goodnesse and justice of God, to put an innocent soule (as he createth it) before it hath sinned into such a condition, as wherein it shall be lyable straight way to eternall torments : yea, and pethaps presently damned for anothers fault ; it will be said, that it is not lyable before fault ; for so soone as it is united to the body, it is guilty of *Adams* sin. I answer, first it must be shewed how a soule newly created very good, can be in the fault of his sin ; otherwise it is unjust that it should be made guilty, and much more punished for anothers fault. Secondly, I must aske why then God makes such an union, as whereby it shall be both lyable and faulty. If it be said, that it was the eternall decree of God, which neither needed nor could be reversed for *Adams* sin : and so the evill is not from

from God, but from the vertue,
or rather vitioufnesse of the uni-
on which *Adam* caused by his
sin, whereby it cometh to passe
that so soone as they are con-
iointed, both are guilty, which
is meerly accidentall in respect
of God.

To this I answer. First that
we cannot thus hide our selves
under Gods decree: for it cannot
be proved, that it is thus, and
therefore neither that it is the
decree of God. Indeed God did
decree that all men should be
corrupt and sinfull through *A-*
dam sin, yet this must be by
some just meanes, which if it
be by this course of propagation
only, and not by creation; then
it is & not that, is to be accoun-
ted the decree of God. Now it
appeareth by that which is and
shall be said, that this is the one-
ly just and naturall way of sins
conveyance, for which cause
God would have all men to pro-

Ans. I.

It cannot
be proved
that it is.

K

ceed

ceed from one : and not that o-
ther, which for ought yet said
seemeth to be an unjust count
of mans devising.

Ans. 2.
It may be
proved
that it is
not,

It shall be
inforced
to sin,

Gen. 18. 25

Zeph. 3. 5.

And as it cannot be proved
that it is, so it is easie to prove
that it is not Gods decree, be-
cause it is contrary to his word.
For if the soule be created good
it must needs be unwilling to en-
ter into this sinfull condition
else it should even therein
and none. I hope will say no
(as some did of old) that it was
condemned before it came into the bo-
dy : and being unwilling to en-
ter, God cannot justly force it
into the body, nor punish it for
doing that which himselfe com-
manded. Now God forbid that we
should once imagine such a
thought of him. Shall not the
Judge of all the world doe righte-
ously? Can Justice it selfe deale
unjustly? No verily : in equi-
tie it selfe there can be no in-
quitic.

Again

Againe, Take it the most favourable way that can be, and it must needs be and is granted by all, that for a good soule to be thus united and set into such a condition, is a punishment of *Adams* sin. Now since Gods justice & very nature proclaimes, that the innocent child shall not be punished for the fathers offence : how can a good soule be punished in so high a degree for the sin of another who was not the father of it, no nor of the same kinde (for *Adam* was not a soule but a man) without injustice, yea cruelty in God ? how might such a poore soule complaine of God in this case, to be so farre from mercy as to be unjust ? and how justly may the unjust Anabaptists cry out thus as they doe, that we make God the Author of sin ? The Lord hath taught us in his word, that he abhorres such courses : for my part therefore I am so

2.

It shall be unjustly punished.

Ezek. 18.

20.

farre from beleeving this doctrine, that I quake to thinke of it.

CHAP. XVIII.

That a soule newly created by God, cannot be infected with Original sinne.

2.
Not justly corrupted.

1.
Not by the body.

AS the soule cannot be justly united; so being united, it cannot be justly corrupted, if it be immediately created. For whence should the corruption come? it must be either from the body or the soule, or the union of both: but it can be from none of these. It is manifest it cannot be from the body, for that alone cannot be corrupted, and if it could, it cannot corrupt the soule: and if it could corrupt the soule, yet not with original sin. That the body alone cannot be corrupt and sinfull, may easily appeare by many reasons.

First

First, even the thing it selfe declares that the simple substance of the body, is no more capable of vertue or vice than a stone; for sin can be onely in a subject that hath power to understand, will, and move of it selfe: which the body of it selfe cannot doe, but onely by reason of the reasonable soule. So that the body cannot make the soule, but it is the soule that makes the body sinfull; and so the Apostle also implyeth, that our members are the soules instruments of sinne. Although therefore the body may be cholericke, melancholy, &c. all the world know, that elementary qualities, humors, and affections, are not of themselves sinfull, but naturally good, and so rather dispose to good than to evill.

Againe, The body hath nothing in it of spirituall nature, but onely that which is bodily; and therefore cannot have sin,

K 3

which

I.

It cannot
be corrupt

Rom. 6. 13

2.

3.

which is of spirituall nature: it being a spirituall evill, even as obedience to God is a spirituall good.

4. Moreover, if neither plants having life, nor brutes having both life & sense, cannot be said to be sinfull, because they want reason; much lesse can the body, the senselesse and livelesse body of man be infected with sin without the soule.

5. Lastly, That which the body hath not first, with that it cannot infect the soule in being united with it, but the body hath not first in it ignorance, unbelief, &c. in which the soules tainture originally consisteth; and therefore cannot infect the soule thereby in being united with it, and consequently not with originall sin neither.

2.
It cannot
corrupt
the soule.

But let it be granted, contrary to all reason and truth, that the body is first infected with originall sin; can the body fasten the same

came upon the soule? Nothing
esse.

And not onely because it is a
spirit, and bodies can work one-
ly corporally, according to their
natures, so as the impuritie of
the body can neither affect nor
infect the purest spirituall soule:
but also because the soule is the
first mover, and commander of
all actions in the body.

Now if mens soules be created
sound and sincere, free from the
contagion of sin; every way ab-
solute, as were the soules of our
first parents, and so joyned unto
their bodies: why doe they not
by vertue of that divine nature,
restore the ruine of that building
which was defiled by the sin of
Adam? why doe they not clense
and cleanse and purge the blots
and filth of the body? seeing
they doe sit as Judges in the bo-
dy, and rule and guide it accor-
ding to their owne pleasure.

If it be said that sin sometimes

K 4

begins

I.

2.

Obj.

begins in the body, as *Dauids* eye when he saw *Bathsheba* bathing of her selfe; it is easily answered.

Ans. 1.

For, first, the eye as a bodily part seeth not, but the soule by the eye; *Oculus non videt, sed anima per oculum.*

2.

Secondly, His sin was not at all in seeing her, but in lusting after her in his heart & soule, w^{ch} lust conceiving, by consent, brought forth death in act: and therefore in his confession he ascends by this streame to the originall fountaine, namely, that originall sin wherein he was conceived. Wherefore if the soule be created good, and so infused into the body, there is more reason that it should sanctifie the body, than that the body should corrupt it; and according to this doctrine, it may much better be maintained that all men have originall righteousnesse, because the soule comes from God, than that we have originall sin, because the

Iam. 1. 14

Psal. 51. 5.

body

body comes from *Adam*.

But let this also be granted, that the soule is corrupted by yeelding obedience to the body, as *Adam* did to *Eve*, yet we cannot have originall sin ever the more for this, for the souls yeelding obedience to the body, and following the sinfull motions thereof (if any such there be) is actuall sin: and not that originall corruption wherewith the whole man is infected by descending from the loynes of *Adam*, in whom as the Apostle saith, *We all sinned*, and which onely was before proved to be originall sinne. Not actually to commit something against the will of God is originall sin: but that in-bred home-bred breeding of sin which is the spawne of all sin; which if it be seated in the body, how it can corrupt that new created pure soule, without any provocation or incitement to sin, cannot possibly

3.

It cannot corrupt it with originall sin.

Rom. 5.12.

be imagined. Again, if Originall sin most properly consisteth in ignorance of minde, averfenesse of will, and perversenesse of affections, none of which can be immediately in the body: how can it give these things to the soule? and that originall sin consists mainly in these, besides the testimony of Scripture, and all orthodox Writers, it is manifest in reason; for that from which actual sin commeth, in that doth originall sin consist; now all actual sin springs from ignorance, unbelieve, &c. and therefore therein especially originall sin must needs consist. To conclude, seeing the body alone cannot possibly have originall sin, nor give that which it hath not; Originall sin cannot possibly come by the body.

2.
Not by
the soule.

1.

Neither can it proceed from the soule, if it be created good, but it will be said it may; for in the instant of creation God depriverh

priveth it of supernaturall gifts
for *Adams* sin; which though it
putteth not evill into the soule,
yet evill necessarily followeth;
and hence is originall sin. But
neither can I see how this can
stand; for first if God deprives it
so soone as it is made, it should
be not onely absurd, but a vaine
workes to doe and straight way
to undoe againe. Secondly, It
should be unjust neverthelesse;
for he had beene as good never
to have given it goodnesse, as
presently to take it away againe.
Thirdly, Seeing they say it is
created in infusing and infused
in creating: they must needs
grant that he creates it without
supernaturall gifts, (unlesse it be
infused with them, w^{ch} is worse)
and so they cannot say, it is de-
prived of that which it never
had. Fourthly, I answer, that if
God createth it without those
gifts which are supernaturall to
us, he creates it evill; for so are
we

2.

3.

4.

- we without supernaturall gifts, and a man may as well imagine a God without goodnesse, as a good soule without such gifts.
5. Fifthly, However it be for creation or privation, naturall or supernaturall goodnesse: if God so makes it, as it must needs be evill (as they say) he makes it evill; for what is it to make an evill one, if not to make one that cannot be good? yea, that is the greatest evill: for to be necessarily evill, is not onely nought, but worst of all.
6. Sixthly, This were unjustly to punish the innocent for the guilty, as wee heard before.
7. Lastly, though all this might justly be, yet wee are never the neerer to originall sin. For this is not our sinning in *Adam*, but our being made sinfull for *Adam*. So that if the soule be created good, we cannot possibly be thereby infected with originall sin.

3. In the last place therefore it will

will be said, that it comes neither by the soule nor the body, but by the union of both, and that we are deceived if we suppose it to happen through any physicall touching, but because in the union we become *Adams* sonnes (he receiving and loosing both for himselfe and us) his sin is thereby made ours. Verily *Calvin* was a man of an excellent judgement, who seeing the former grounds unanswerable, flies to this as the last refuge; yet with reverence to so worthy an instrument, I must seeke for better satisfaction. True it is that originall sin is neither puddle nor itench, yet it is a spirituall Leprosie, hereditarily descending from *Adam* to all his naturall posteritie, and infecteth the whole man, both body & soule, with all the parts and powers of both: And I would know how, if the soule be pure, and the body sinfull, the infant at first, is halfe

Not by
the union
of both.

Calv. Inst.
lib. 2. c. 1.

2. Goods
cannot
make one
evill.

2.
Imputati-
on insuffi-
cient.

Obj.

Ans.

1.

2.

3.

halfe holy and halfe corrupt, which is absurd, and if both be cleane at the first, can the uniting of them make both unclean? can two goods (as both are confessed apart) make one evill? nay, rather they are so much the better, being conjoyned; according to that common saying, *Vis unita fortior*: neither will it serve the turne to say it is imputed, and so we are reputed corrupt, for so it can be onely, if it be imputed onely in this. Indeed Christs righteousnesse is really ours by imputation; For a voluntary institution, as it is a covenant of grace, differs from a necessary course of justice in the order of nature; it being lawfull to shew kindnes without cause; but not to inflict punishment, as afterwards we shall see; besides, it cannot be justly imputed neither, unlesse the whole man be propagated; as was before, and shall be againe more fully proved.

red. But we are not onely guilty of his sin, but by him really corrupt our selves. For is originall sin onely imputed corruption? no, it is a reall infection also: and that is it whose originall enquire for, which if it be neither from the soule nor from the body, nor the union of both, is not at all this way: but seeing it is certaine, both by Scripture & experience, that we have both: certaine it is also, that we have our whole corrupt nature, both soule and body from Adam.

CHAPTER XIX.

That Originall sinne cannot passe but by propagation.

FROM the impossibility of the soules creation, wee proceed now to the necessitie of the propagation thereof in respect of originall sin: the former being not more

more contrary to the nature of God, then this is agreeable to the course of nature :

1.

For, first, as by Gods ordination, originall sin passeth from one to all mankind, so by propagation all mankind proceeds out of one.

2.

Secondly, As originall sin overspreads the whole man both soule and body ; so according to the course of nature, the whole man both soule and body is propagated.

3.

Thirdly, As originall sin is seated chiefly in the soule, according to the Scriptures: so the soul especially is propagated according to the course of nature.

1.

Wherefore that the truth of the one may appear in Scriptures as well as the other is manifest in nature, I will prove first that Originall sin cannot passe but by propagation : secondly, that it cannot be propagated unlessse the whole man be.

2.

The

I.
The ne-
cessitie of
proving
this.

I.
The scriptures teach
this and
none o-
thers.
ἡ ἀλήθεια
ἡμῶν.
Rom. 5. 13.

that *Adam* was then all men, that is, the stocke and roote of all men naturally; in whom all men were, and so sinned in him and with him; but also that his sin is therefore imputed to his posteritie, because they were in him. For if the death threatned to him for sin, passed upon all, because all were in him; it is plaine, that the sin for which that death was threatned, was imputed for the same cause; namely, because we were all in him. Now for the same cause it was imputed to us then when wee were in him, for the same cause it is imputed now that we are out of him; and therefore as his sin was then ours, because according to the course of nature we were in him: so it is now ours, because by course of nature wee are come out of him. So that *Adams* sin is ours by imputation, and by propagation; but by imputation onely, because

cause by propagation : yea so by this that the other may well lose the name. For it is not the imputing of anothers sin to us which was not ours: but by propagation that is made ours naturally; which was before potentially onely. And thus by the order of nature (which is the rule we must goe by in this) his sin is as truly ours, we being potentially in him, as his owne.

This also farther appeareth by the Antithesis which the Scripture maketh betweene the first and second *Adam* Christ Jesus. For, saith the Apostle, as in *Adam* all die, so in Christ shall all be made alive. And as by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous. And againe, If one dyed for all, then are all dead. Whence it appeareth that as *Adam* was the stocke of mankinde, in whom all men were by nature; so was Christ the

The Antithesis sheweth there can be no other.

1 Cor. 15.
22.

Rom. 5.19.

2 Cor. 5.
14.

Mark this
difference
or rather
similitude
betweene
grace and
nature.

the head of the Elect, in-whom
all they were by grace. For this
is that admirable way, in consi-
deration whereof men and An-
gels may stand amazed, where-
by God had from eternitie de-
creed, to give his creatures a
higher perfection by grace, than
he could possibly give them by
nature; for therein stands the op-
position, which alone well con-
sidered, may happily put an end
to this question; that mistake be-
ing indeed the ground of this er-
rour. For they are deceived that
thinke *Adams* sin to be imputed
as *Christs* righteousness: the
one being by the ordinance of
nature, and the other of grace;
the one a voluntary institution
of the creator, the other a neces-
sary operation of the creature:
the one a work of mercy where-
in kindnesse must bee shewed
without cause, the other a work
of justice, wherein punishment
ought not to be inflicted but up-
on

on due defect. So that if we will
here make a true Antithesis, we
must say, that as in Christ wee
fulfilled the Law, suffered death,
and are now in the seate of sal-
vation, because we are in him as
members of his body by grace:
so in *Adam* wee did eate of the
forbidden fruit, and are under
the condemnation of hell, be-
cause we were in him, and are
still members of his body by na-
ture. And thus *Adams* sin shall
be as truly ours by nature, as
Christs righteousness is by grace.
For as Christ derives his righte-
ousnesse to his childre by grace,
so *Adam* communicates his sin
to his children by nature. The
meanes whereby Christ doth it
is by spirituall regeneration:
Adam by naturall generation.
Now therefore I conclude, that
as Christs righteousness can be
no way imputed unto us, but by
meanes of regeneration, where-
by wee are ingrafted into him,
and

and made members of his body by the ordinance of grace: so Adams sin cannot be imputed to us or become ours, but by generation, whereby we descend from him, as members of his body, by the ordinance of nature.

The Law
of Iustice
required
it.

Ezek. 18.

23, 24

Verf. 20.

Againe, it is contrary to Gods law of iustice, that one should be punished for anothers fault, yea, even innocent children for their wicked parents, much more many thrifty brethren for one prodigall. Henec it was that the Lord abhorred that wicked proverbe of the Israelites; *The fathers have eaten sowre grapes, and the childrens teeth are set on edge; as I live saith the Lord, yee shall not use this proverbe, &c. the soule that sinneth it shall dye.* And againe, he saith, *The son shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne; the righteousness of the righteous shall be upon him, and the wickednesse of the wicked shall be upon himselfe.*

himselfe. True it is indeed the Lord will visit the sins of the parents upon the children, unto the third and fourth generation: but himselfe saith, *it is of them that hate him.* And not simply for their fathers sins, but for their owne: and the rather to afflict the parents, who oft live to see the fourth generation. Hence also the Lord made a law that the fathers should not be put to death for the children, nor the children for the parents; but every man should die for his own sin; and it is indeed no lesse contrary to justice than to the Lords own practise; for who was ever more excellent than some that came of wicked parents, & who more wicked than some that came of good parents, whereof not onely the Scriptures but also daily experience yeeld innumerable examples: and perhaps the more to confute this errour. On the other side, what can be more just

Exod. 30. 5

Deut. 24.
16.

Mat. 7. 17.

Rom. II. 16

Christ's
righteous-
nes proves
it.

just and naturall than that all things should be in their first principles, and partake of their natures : nature teacheth that if the tree be evill, so must the fruit be : and divinitie allowes that if the roote be holy, so should the branches be. And hence God is just in making this order, might easily be cleared, but neede not here to be disputed.

Lastly, The originall righteousness of Christs humane nature plainly proves it; for he was freed from this corruptiō by his extraordinary generation : and why should hee herein differ from us to free him from sinne if we be not hereby sinfull ? Againc, if *Adams* sin be imputed unto us simply for that wee are men, as *Adam* was (because whatsoever he received or lost, was for all mankinde as well as for himselfe;) it cannot be avoided but it must be imputed to Christ so far forth as he is man,

as well as unto us. But God forbid that we should say, Christ was sinfull. Woe were us if this were true. And yet true it must needs be, if the being man will make us sinfull; for that his sin is to be imputed to all men: If, I say, the meere being man, without being meere man will doe it. We must therefore beware of this, and hold, that not the being a man, as *Adam* was, but our sinning in him, and now being sinfully propagated from him, is both the cause & means whereby his sin is derived unto us: from both which by his extraordinary generation. Christ is not onely free, but sanctified from the womb, and holy from the first conception, as presently we shall see.

honor of
mucha
25 vlt
mucha

Luk. 1.35.

L C H A P.

C H A P. XX.

That Originall sin cannot be propagated, unlesse the whole man be.

We sinned
in *Adam*
onely as
we were
in him.

IT being evident that originall sin cannot passe, but by propagation. I proceed now to prove that it cannot be propagated, unlesse the whole man be; and this will easily follow upon the former grounds; for as we sinned in *Adam*, onely as wee were in him; so we are sinfull from him, onely as wee are from him. Wherefore as if the whole man was not potentially in *Adam*, the whole man did not sin in him; so, if the whole man did not proceed from him, the whole man cannot have originall sin from him. For it is impossible wee should be in him, and sin in him, in that respect wherein we neither were in him nor could sin in him, that is, with-

without the whole man: and therefore if the whole man neither was nor could be in him, nor from him, the whole man neither have nor can have sin in him, or from him. So that if we say we were in him in our bodies onely; then they onely and wee sinned in him: yea, even if they did not sin in him, for bodies simply considered, cannot sin, as wee heard before: and therefore to say wee sinned in our bodies onely, is as much as to say, we did not sin at all. Besides, it is manifest that neither the body nor the soule alone is the subject of sin, but the person or whole man. For if according to the rule of reason, the body be the proper subject to which the accident properly adhereth: then either the whole man is the subject of sin, or else the whole man is not properly full. And why else is the law given to the whole man? and

The whole man is the subject of sin.

Obj.

Ans.

Obj. 2.

Ans. 2.

the whole man rewarded or punished, according to his virtuous or vicious manner of living. If any object, that the soule cannot be punished alone after death: I answer, Neither is it simply as a soule, but as the soule of a wicked man. If they reply that so our soules sinned in *Adam*, not as our soules, but as the soules of men. I answer, that they must answer themselves, that according to their doctrine the soule never was before, and so had no being in nature, nor potentially: much lesse was it the soule of a man, and how of all could it sin in *Adam*.

5,
Scriptures.

Seeing therefore I could not sin in *Adam*, but as I was in him, & I sinned in him in my whole person, consisting of soule and body: and that not by I wrote what imaginary imputation, but really and truly, as I was potentially in him by the law of nature: it necessarily followed that

that I was naturally and really
in him, in my whole person,
both soule and body, and so
have proceeded from him. And
hereto serve the former Scrip-
tures, in him all men sinned: and, in
Adam all dye: speaking of the
whole person, and therefore so
must wee. For what is mortall
man, that he should contradict
the holy Ghost; or seeke a new
way when God hath chalked
out the old? Wherefore I com-
mande, that as none can partake
of Christs righteousness, unle-
sse the whole man be regene-
rated and borne againe, by and
from his grace, so none can par-
take of Adams sin, unlesse the
whole person be generated, by
and from his nature.

Rom. 5. 12.

I Cor. 15.

Ioh. 3. 13.

2d Ioh. 3.

3d Ioh. 3.

4th Ioh. 3.

5th Ioh. 3.

Ioh. 3. 3.

L. 3. CHAP.

CHAP. XXI

That the whole man cannot be propagated, unlesse the soule be.

The whole
cannot be
without
the essen-
tiall parts.

IN the last place it remaines to prove, that if the whole man doe; the soule also must needs come from *Adam*: for this must also be proved; be it never so manifest; because some seeing the former grounds unanswerable, would make us beleve, that the whole man may be said to be in *Adam*, though the soule comes from God. I deny not but it may be said, but I cannot see how it can be said truly. For what can be more false and absurd, than to say the whole was in *Adam*; but not the essentiall parts, whereof the whole consisteth. And indeed such a manner of being must be an idle imagination, or nothing, for it is impossible to be either really
or

or rationally. But what is their reason? man gives the subsistence to the person, and the soule comes from *Adam quoad existentiam*, though not *quoad essentiam*. But I deny this too: man does indeed something in the subsistence of the person, but that (as they say) is onely to provide, I know not what, a body (it should be) without a form; which at the most is but the least part, and therefore not the whole nor halfe.

But they say, man conjoynes both natures together, whereby it doth subsist by it selfe as a person. But neither is this true, for the conjunction is (they say) no body knows how long after conception; and therefore not man but the woman must doe it alone. And yet not shee neither, for they say, God doth create it in the infusion and infuse it in the creating. But say that God gave the soule to the parents,

L 4

and

2.
The conjunction if it put them in one case. cannot yet bring them from one place.

and they did unite them, would it follow that the conjunction of both, makes both to come from *Adam*? Why doe they not rather come both from God, and not at all from *Adam*? it were more reason the greater should draw the lesser, than the lesse the greater; & that the baser should attend the more noble, rather than the most noble to waite on the baser: verily if the whole man may be properly said to proceed from *Adam*, because the body doth; much more may the whole man be said to proceed from God, because the soule doth. The vanitie of this reason (that the whole man comes from *Adam*, because the body doth) may appeare by the like. If a lame man should have a wooden leg joynd to his body, might it be said his whole body grew in the wood, because his leg did? nothing lesse. And yet is not the wooden leg so much

Simile.

much inferiour to the body, as the body is to the soule. Any childe therefore may take away these stilts from such a lame reason as this is.

And if any will still urge it in good earnest, let him tell me when the whole man was in *Adam*? since the former Scriptures say plainly it was, it must needs be in *Adams* time, or ours, yea in both: but according to this doctrine it could be in neither, & so not at all. It could not be in *Adams* time, for the whole man had not being in nature (nor not potentially in respect of the soule) many hundred yeares after; neither could it be in our time, for *Adam* was dead likewise many thousand yeares before we had any being, especially in respect of the better part of the soule: and so consequently never was, contrary to those Scriptures, and the doctrine of originall sin. It must needs be

L 5

there-

3.

It could not be in *Adams* time nor ours.

therefore that the whole man, as well soule as body, forme as matter, even the whole compound was potentially in *Adam* (as the whole tree in the roote or seede, many graines of wheat in one) and so being naturally propagated from him, doth partake of his nature both in soule and body.

Absurdities.

1.

2.

3.

4.

5.

6.

Else marke what absurdities will farther follow. That wee were in *Adam* in that wherein we were not: we sinned without that without which wee could not sin: the whole man was in *Adam*, and yet never came from him: and we left that in *Adam* which we never had in him, viz. our soules. Then also *Adam* shall be still full of soules, which yet he never had: and (that I may not be endlesse in that which needles) who can abide a speech so contrary to it selfe, the whole was in *Adam*, but not that which is the whole? All which are rather

ther wholly to be laughed at,
than confuted in any part.

CHAP. XXII.

*That the whole humanity of Christ,
was taken from the Virgin.*

HAVING thus shewed out of
the Scriptures the necessity
of the soules propagation, by rea-
son of originall sin; I proceede
now to prove it from the inear-
nation of Christ; which yet is
accounted the maine let why it
cannot be propagated: for be-
cause the Scripture saith, *He is
like unto us in all things, sin onely
excepted*: and it is taken for gran-
ted that his soule was created of
nothing: this is used not onely
as one of the chiefe weapons to
maintaine the creation of ours;
but also as a shield to defend
them from the force of many o-
ther Arguments, which cannot
otherwise possibly be avoided.

It

The use
and order
of hand-
ling this
question.

Heb. 4:15.

It is very necessary therefore fully to cleare this point, and to shew both that it was mediately (though extraordinarily) produced from *Adam*, as well as ours, and how so it could be free from sin.

No Scripture for it,

That the soule of our Saviour was not immediately created of nothing, may appeare; first, because it is more than is in the Scripture. The holy Ghost in the description of Christs incarnation, saith nothing of any such thing, no notwithstanding it is thought to be such a notable yea, such a necessary way to cleare him from sin. And who dare say or think the holy Ghost should omit one of the most principal things, in the mightiest matter that ever was revealed to men or Angels? yea, how contrary to all reason is it, that when the foure Evangelists were so carefull, to set forth every material circumstance (touching his birth

2.

3.

birth, life, death, &c.) so as that which is wanting in one, is supplied by another; yet in this alone, which is the chiefe of all, they should all forget to mention it, if there had been any such matter? And why then should we thrust in our conceits of such things as never were heard of in the Scriptures? For from the beginning of the world (since Adam) it was never heard that a soule was created of nothing: and shall wee then father our imaginations upon the Scripture? yea, why or how dare man speake where the holy Ghost is silent? know, that *cur- sed is he that addeth ought to the word of God?*

But not onely doe the Scriptures not speake it, but they plainly affirme the contrary: as where it saith, *The seed of the woman shall breake the Serpents head: and in thy seede shall all the nations of the earth be blessed.* Where by
seede

Deut. 4. 2

Scriptures
against it.

Gen. 3. 15.

& 12. 18.

Rom. 1. 3.

Act. 2. 30.

3.
Then Adams sin
must be
imputed
to him.

seede is meant the whole nature of man which Christ tooke: and how can it be denied then, but his soule as well as his body was their seede. Again, *Christ was made of the seede of David according to the flesh*, that is, his whole humanity; for it is there opposed to his divinitie. As also where it is said, *God raised up Christ, of the fruit of his loynes according to the flesh*: And how else can he be in all things (except sin) like unto us, who (as is abundantly proved before) are mediately traduced from Adam both soule and body.

Again, If his and all soules be immediately created by God, then the imputation of Adams sin to all men, must lay hold on Christ as man. Neither is it sufficient to say, that he is more than a man, for if Adams sin be imputed unto all men, *eo nomine*, even because they are men, it cannot be avoided, but it must
light

light upon him also, so far forth as he is man. And thus they must needs fall into that which they so much feare; the making of Christs humane nature sinfull: so slippery is it to walke out of the right way, though never so warily.

This appeareth also in that his soule and body were conceived together both at once: and not after the perfecting of the vegetative and sensitive soules; as they say it is with us. For this is generally confessed, because the divine nature is immediately united to the soule, and by the soule to the body: so that unlesse we should say, that his body did subsist by it selfe out of the divine nature before it was assumed; or else that the divine nature was united with a brute body, (or unformed un-informed Embrio) which no man I beleeve, is so brutish to affirme: it must of necessitie be granted

(so

4.

His soule and body conceived together.

(so forcible is the truth) that however it is with us, his soule and body was conceived together. Which being so, it followeth by the same reason that if he be like unto us, and we like unto him in all things, except sin; our soules and bodyes also conceived together as his was. And if it be graunted that all soules are present at the first conception; there will be small reason to thinke they come by immediate creation.

5.
His mira-
culous con-
ception.

Besides, it is manifest from the manner of his conception; for if his soule had come immediately from God, he might have beene begotten after the common manner of men without sin: but this could not be: and therefore the former is not. The connexion of the proposition is manifest, for if his and all soules doe come immediately from God; Originall sin cannot possibly come by propagation: but

either because God bereaves
 of supernaturall gifts, whereby
 becomes evill; or by the uni-
 on with the body at the instant
 whereof it is guilty of *Adams* sin,
 because the soule of man. But
 being Christs soule so soone as
 it was, was together with the
 body one person with the eter-
 nall word: he must needs be ex-
 empted from the common con-
 dition of men, and so even (by
 their doctrine) neither could be
 bereaved of those gifts, nor guilt-
 y of *Adams* sin, being more than
 a man. Neither can it be said,
 that there is evill in the act of
 generation, for that is naturally
 good: and the soule (they say)
 is not then present: and the bo-
 dy alone is not capable of sin:
 though the soule were pre-
 sent, if (as they say) man propa-
 gate the body onely. Where-
 fore if his soule had been imme-
 diately created by God, he might
 well have bin propagated with-
 out

Generati-
 on not e-
 vill.

1.

2.

out sin. But the assumption that this could not be, is no lesse apparent, if for no more but this; that if it could, no question it should. For God and nature doe nothing in vaine; and wee cannot deny the truth of that saying, *Frustra fit per plura quod fieri potest per pauciora*. So that either this extraordinary worke of the holy Ghost was in vaine, or else Christs soule was not immediately created.

6.
The confession of
the adversaries.

Lastly, For the confirmation hereof, I will only adde one reason more, taken from the reasoning of the Adversaries unto this Doctrine, who therefore prove the holy Ghost not to be Christs father (though he overshadowed the Virgin) because the matter of his humanitie was not from the holy Ghost, but from the Virgin. From whence I might conclude;

1.

First, That Christs soule comes not immediately from God; for then

then the greatest part of his humanity should have beene from the holy Ghost : because all² externall workes of God are common to each person in Trinitie.

Secondly, That his soule was taken from the Virgin, for they say his humanity was: whereof I am sure the soule is the principall part : yea, that without w^{ch} it cannot be humanity.

But that which I doe especially conclude from hence is, that the holy Ghost cannot be Christs father, because he gave not the matter of his humanity, Christ cannot be the son of *Adam* nor *David* according to the promise : no nor the son of man (and so no Saviour) unlesse he receive the matter of his humanity (whereof the soule is the chiefe part) from them. And herein indeed they speake the truth, for it is impossible to be a naturall father to that whereunto we give not the whole matter,

2.

3.

How
Christ was
true man.

ter, yea and forme too: as wee shall see when wee come to the rules of nature, which God hath instituted, and from whence the truth of this is also to be fetched.

I conclude therefore, that Christs whole humanitie, both soule and body, was tradiced from *Adam*: that is, deduced out of his substance, though not after the common manner, but separated from the person of the Virgin onely by the miraculous worke of the holy Ghost, which useth to be take from both sexes in ordinary generation. And though a soule cannot by the power of nature be produced of one soule, no more than a body: yet it being performed by supernaturall power, it is a true soule no lesse than the body is a true body; and both together makes a true man, no lesse than *Eve* was a true woman (whom *Adam* called *bone of his bone, and flesh of his flesh*, even his other selfe.

Gen. 2.23.

the woman) although shee was
taken onely out of man. For
that which the Apostle spake in
a spirituall sense, is true also lit-
terally, that *wee are members of
his body, of his flesh, & of his bones:*
It consequently so is he of ours:
which could not be if he had not
the true nature of man, though
taken out of a woman onely: as
well as *Eve*, who was made on-
ly of a man: yea, much more be-
cause shee was immediatly made
perfect at the first: and he con-
ceived of seede, formed, nour-
ished, and brought forth by de-
grees: like unto us in all things
excepting onely the manner of
his first conception, that so he
might be free from sin. And
here let us stay a little to behold
and wonder at the admirable
correspōdency, yea, double con-
cordancy in the four-fold produ-
ction of mankind, to wit, in *A-*
dam and us: *Eve* and *Christ*: im-
mediately and mediately: after
this manner.

Adam

Eph. 5.30.

A double
harmony
in the
four-fold
productiō
of man-
kinde.

Conclufi-
on.

The pu-
ritie of
Christs
Incarna-
tion.

Adam made immediatly with-
out man or woman.

Other men mediatly, both of
man and woman.

Eve partly both waies, of man
and woman.

Christ also both wayes, of no
man but woman.

Thus by the same authoritie
that they would prove our
soules created of nothing, be-
cause Christs was, I can prove
they were not because his was
not, yea, by so much more, as
there are abundance of Scrip-
ture, and reasons to confirme
this, and none of all for, but a-
gainst that.

CHAP. XXIII.

*That Christs humanitie was never
cleansed from sinne.*

CONCERNING the Incarnation
of our Lord and Saviour
Jesus Christ, it is cōmonly said,
that

that the holy Ghost did sanctifie
a part of the Virgins substance;
which was then assumed by the
divine nature to make the per-
son of Christ. Which words
must be warily interpreted, and
wisely understood, for by a part,
we are not to understand a part
of her body onely, but of her
whole person as well soule as bo-
dy, whereof his humanitie was
formed: and by sanctifying, we
are not to imagine cleansing it
from sin, but only the consecra-
ting it to this holy purpose, and
endowing it with gifts fitting
such a divine union. The former
is already proved, namely, that
his whole humanitie both soule
and body was taken from the
substance of the Virgin: and the
latter, how thus it could be free
from sin, wee are now to shew.
For the ground whereof, I will
first prove, that it was not clean-
sed from sin, and then shew how
he could be incarnate without
sin.

1.

2.

1.

2.

That
Christs
humanitie
was not
sinfull.

1.

2.

3.

fin. The former I will prove first, because it could not be sinfull; and secondly, if it had been sinfull, it could never have been sanctified.

The first, that that part of the Virgins substance which was assumed by the divine nature, was never sinfull, may appear;

First, Because all substances, as they are meere substances, were created by God exceeding good, & have their dependance on him: yea, even the substance of the devils themselves.

Secondly, Meere substance cannot possibly be capable of sinne, because that cannot be without a personall subsistence, knowledge and will to encline and move it selfe to good or evil: which meere substance simply considered cannot doe, whether it be of the soule or body.

Thirdly, Sin is not essentiall to the nature of man, but onely an accident or evill qualitie, cleaving

belonging to the person of him in
whom it is, and so cannot pro-
perly be said to the substance of
mans nature.

Fourthly, Even evil affections
and actions themselves (though
they be so called) are not simply
sinfull, but the man that com-
mits them. For not the matter
of the action which proceeds
from God, but the will and in-
tent of the doer makes it to be
sinfull. Now if those be not,
which we call the bare sub-
stance of man, be sinfull, but one
the man whose substance is

4.

Fifthly, If every part of mans
substance should be sinfull, then
it follows that the haire upon
our heads are even infected with
sin, and much more such abor-
dons as perish before the soles
of our feet: and consequently must
at the day of Judgement
come to suffer (without any
satisfaction) infinite punishments.

5.

M None

None therefore is to be accounted sinfull, but onely that which necessarily serves to make up the perfect person of a sinner: and so much, so, is sinfull, and must and shall be punished in it selfe, or Christ.

6.

Sixthly, There is no law given to substances, but to creatures: not to parts, but persons: neither can any other be accused, condemned, or convicted of sin. Now where no law is, there is no transgression, saith the Apostle: not simple parts therefore, but onely persons can be sinfull.

Rom. 4.15.

7.

Seventhly, It is manifest it could have no actual sin, and original sin is not of that nature (as was before shewed) that cannot come to us neither by the soule nor body, nor union of both, if it be created: and by propagation onely if it be propagated: for which cause Christ onely was freed from the ordinary course of propagation.

Lastly,

Lastly, If meere substances be
sinfull, it cannot be shifted but
Christ was infected with origi-
all sin; for his substance was
in Adam, in as much as he was
his sonne, and so by this doc-
trine must needs be sinfull. But
this seemes to be graunted by
divines, and therefore they say,
that the holy Ghost did in the
same moment that it was assu-
med, cleanse that masse where-
his body was made from sin:
so it was sanctified from the
first conception in the Virgins
wombe. Whereof we give this
reason, that it became not the
small forme of God personal-
ly assume unto himselfe a na-
ture stained, defiled; and polluti-
ed with sin. And farther they
say, that indeed *Mary* was a sin-
ner, but the masse of flesh which
was taken out of her substance,
was at the same instant sanctifi-
ed by the operation of the holy
Ghost. So that it is graunted,

This doc-
trine not
so well
cleared
of old.

.S.
had si 7
-mi mo
si, 116
-on blue
sved m
-and m
boile

8

that the substance wherof Christs
 humanitie was made, was sin-
 full before it was assumed. This
 point not being so well cleared,
 hath much troubled the Church
 in former ages; being assailed
 with divers dangerous errors,
 why else did the *Marcionites*
 and *Manichees* hold that Christ
 had an incorporeall or heavenly
 body; w^{ch} was not take from the
 Virgin, but only passed through
 her; and what else caused *Apollina-
 rius* to hold, that Christ had
 no humane soule, but only a bo-
 dy which was insouled with the
 deity, but to free him from sin?

2.

If it had
 been sin-
 full, it
 could ne-
 ver have
 been sanc-
 tified.

That we may therefore fully
 cleare this truth from all such
 phantasticall opinions; I deny
 that it can be truly and properly
 said that Christs humanitie was
 ever sinfull. And not onely for
 the former reasons, but because
 if it had beene sinfull, it could
 never have beene sanctified; the
 Sonne of God could never have
 beene

beene incarnate, nor any man
 ever saved. For who should have
 purged away that sin? the holy
 Ghost? nay; there is one onely
 Mediatour between God and man,
 the man Christ Jesus: and it is
 through his blood that wee have re-
 demption, even the forgiveness of
 finnes: and it is the blood of his
 crosse, that reconcileth all things.
 And againe, it is the sprinkling
 of the blood of Christ that giveth
 power to the purging away of
 sin: and therefore also it is said,
 that without shedding of blood there
 is no remission. So that the blood
 of Christ onely cleanseth from
 sin. Yea, but the holy Ghost also
 sanctifies. It is true, the holy
 Ghost doth now sanctifie the e-
 lect, purge out sin, & infuse grace:
 but all by vertue of Christs re-
 demption. For if he had not first
 (I meane in the order of nature)
 take away the guilt by his blood
 no man could have been sancti-
 fied by the Spirit. Now this he
 M³ could

1 Tim. 2.

5.

Eph. 1. 7.

Col. 1. 14.

20.

1 Pet. 1. 2.

Heb. 9. 12.

200

Obj.

Mat. 3. 11.

Ioh. 3. 5.

Rom. 8. 14

Obj. 2.

could not doe by his own humanitie, for it was impossible that he shuld purge sin by that blood which he had not: & therefore if it had been necessary, that Christ should have takē away the guilt & corruption of his own nature, (w^{ch} could not be but by the same nature taken) before he tooke it; it had been impossible, that ever Christ could have bin incarnate. Yea, but God is omnipotent. True, but his omnipotency cannot work cōtradictions, & such is this: we must take heed therefore how we hold this, lest at unawares we shut out Christ from being a Saviour, and our selves and all other from salvation by him. Now then if his substance was never sinfull, the worke of the holy Ghost herein was not to cleanse it from sin, but to separate that w^{ch} was not sinfull in it selfe, from a sinfull creature, that so being free, it might be assured by the divine nature, & subsist in the person of the same. CHAP.

CHAPTER XXIV.

How Christs Incarnation was free from corruption?

This ground being laid, wee have a faire way opened for the freeing of our Saviour Christ from sin in every respect, although his soule and body came from *Adam* as well as ours: which we shall more fully conceive by shewing how it was, and why it was so. For the first, seeing neither the substance of soule or body, can be sinfull, as it is substance, but as both together are a person; for as much as Christs soule & body is no person, but as it is united with the divine nature: he, namely, his person never was, and so never could sin in *Adam*. And thus is his person free. If then it be said that though his person was not, nor could sin in *Adam*, yet seeing his humanitie was in him,

How
Christ was
free from
sin.

I.
How free.

I.
His per-
son free.

His huma-
nitie free.

1.
From im-
puration.

2.
By propa-
gation.

3.
His sub-
stance in
the Vir-
gin free.

and came from him (else he
were not the man) that must
needs sin in him. It cannot pos-
sibly be neither. For as is said
his humanitie without the divi-
nity never was a person and not
being a person but substance on-
ly, he is thereby exempted from
the common condition of men,
and original sin could not justly
be imputed unto him.

Neither could it be propaga-
ted, because he was conceived
after an extraordinary manner
without man, and thus is his
humanitie free also. If it be for-
ther said, that though he be not
sinfull as Christ, not yet as ha-
ving the mee substance of man;
yet he must needs be sinfull as
his substance was belonging to
the person of corrupt Adam, in
whom it was, and afterwards to
the sinfull Virgin; that cannot
be neither. For though it were
sinfull as a part of their persons,
yet as it was so it was none of
his.

his. Christ never assumed the person of the Virgin (for one person canot be another though sin were not) but he tooke her nature or substance only, which because it was good in it selfe, though sinfull as hers, the holy Ghost did seperate it (by an unuall course) from belonging to her person (and so being by it selfe it was sinlesse) and then it was instantly assumed by the eternall Word, and so made the person of our Lord Jesus Christ, and that in the same moment that it was being by that union enriched wth supernaturall gifts, and exalted above all men and Angels. And thus also was his substance sinlesse, although it was the substance of the sinfull Virgin. And to conclude, thus is he the immaculate *Lambe that taketh away the sinnes of the world.*

Now all this was effected by the immediate working of the holy Ghost at the instant of his

M 5

CON

Ioh. 1. 29.

1 Pet. 1. 19.

2.

Why his conception was extraordinary.

I.

It could
not be by
man.

conception. For it neither might nor could be performed after the manner of mans sinfull propagation. Because if man had ministered the matter of his humanity after the ordinary way, it should have been sinfull in part: that is, as man gave it to be a part of Christs person, or indeavoured the subsistence of that nature in the person of the Son, which nature alone would have made a person, and consequently a sinner. For by the law of nature in ordinary generation, so much as man begets another person, he begets another sinner (which yet if the soule were immediately created, were so little, as there could be no originall sin, as we heard before.) So that by propagation the humanity of Christ which is the whole person, so farre as man could in this cause have effected, should have beene sinfull. And though not meerely as humanitic, yet

as

as a nature sinfully propagated
from man, wherewith it was
impossible the divine nature
should be united. Seeing there-
fore it could not be by man: and
the Virgin neither might nor
could conceive alone (for corrup-
tion must have no hand in
it) it was necessary therefore
that it should be done by the su-
pernaturall power of God. And
being it must be done extraor-
dinarily by the immediate pow-
er of God, no person was so fit
for it as the holy Ghost, whose
office it properly concerns from
the Father and the Son, to con-
secrate and set apart for holy u-
ses, and especially to indue mens
soules with supernaturall gifts.
Therefore most of all in the in-
carnation of our Saviour Christ,
which was absolutely the most
holy of all Gods external
workes.

And this (as I am undoubted-
ly perswaded) is the true doc-
trine

Phil. 2. 6, 7

Heb. 4. 15

2. - 6.

time of the Incarnation of our Lord and Saviour Christ Jesus, who was like unto us in all things, sin only excepted; made of the same substance both for soule and body; and therefore true man; and yet not sinful. He was in *Adam* in respect of his huminitie as well as we: and yet sinned not in him as we did. In the consideration of all which we may well say with the Apostle, *Without controversy; great is the mystery of godlinesse* *God*

1 Tim. 3.

16.

Why this truth hath beene so long obscured.

Thus I hope, I have sufficiently manifested, both by Scripture and reasons drawn from them, that soules are not immediately created of God of nothing, but all mediately propagated from *Adam* by *Christ* as well as men; though in such an extraordinary manner, because he was an extraordinary man. From all which, it plainly appeareth, that the holy Ghost hath not left us to wander in

un-

uncertainties, concerning the
soules original, but clearly e-
nough revealed it, had not men
set up two false opinions, one of
which they thought must needs
be true, and neither having fare
footing in the Scripture, because
both false, the truth hath bene
long obscured, and both ac-
counted doubtfull, and almost
curious, because difficult to be
knowne.

CONRAD. XXV.

Naturall reasons, proving the soules
propagation.

Hitherto wee have proved
the soules propagation, by
testimonies and reasons drawne
out of the Scripture: and now
wee are to proceed to naturall
reasons, which in worth and au-
thoric are to be regarded next
the former: they being the word
of God wrought, as the other is
his

The na-
ture and
validitie
of naturall
reasons.

his written word : the one we call the voice of nature, the other the word of grace : the one mediately manifested in the creatures, the other immediately revealed by himselfe. For if nature be (as is no lesse commonly than truly said, *ordinaria dei potentia*) the ordinary power of God, as miraculous workes are his extraordinary power : then by like reason it followeth, that the voice of nature is the ordinary voice of God ; even as the divine Oracles are his extraordinary voice. Now as this question chiefly concerneth nature, so the resolution thereof ought chiefly to be fetched from nature : whose sentence is therefore so much the more to be respected ; yea, so much that though the Scripture said nothing, yet natures testimony were in this of sufficient credit alone. And if we will hearken to nature, I doubt not to make

appeare, that there is nothing more manifest in nature, than this mediate manner of the souls propagation: and when as well nature as divinitie concludes for it, I see not with what reason it can be gainsaid.

The first naturall reason which I will produce, shall be from the nature of reason it selfe: which teacheth not to beleve any thing for which wee have no reason, Scripture, nor experience. Some things our senses teach us to beleve, as the vertues of the Loadstone, for which we can render neither Scripture nor reason, but only experience. Some things reason teacheth us, as that the whole contains the parts, which we would beleve without Scripture or experience, onely by reason. And some things wee receive from Scripture, as the Trinitie in the Unitie, which cannot appeare either by sense or reason, but onely by faith.

I. Reason from the nature of reason.

It hath neither Scripture, sense, nor reason.

I.

2.

faith. But none of these can manifest the soules immediate creation, for it is confessed to be above sense or reason, neither is there any Scripture to prove it. For who ever heard of a soule newly created since the first in the beginning? is it likely that God should continually do such wonderfull workes, which the Scripture never spake of, and whereof there can no example be given? yea, is it not contrary to all sense and reason, that God should worke a perpetuall miracle, and that the most omnipotent worke that can be, and yet this onely among all the workes of God should be omitted in the Scripture? If there were such a thing as this, wee should neede none other Arguments to confute all the Arheists and Epicures in the world: this therefore of all other should have beene revealed, if it had beene so.

Seeing

2.

From the
order of
nature.

the end of
the world
is to
show
the
power
of
God

Why God
made the
world.
Why he
instituted
nature.

Seeing therefore there is no
warrant to warrant it,
there had need be strong rea-
sons to make a man believe it.
Neither is it unreasonable one
but as it seemeth to the a
most unnaturall opinion. It is
contrary to the whole order of
nature, and end of all God's
extraordinary workes. For al-
though the supreme goodnesse
of God would not content it
self without producing more
good, for which cause he crea-
ted the world: yet for as much
as his essence is chiefly manife-
sted in the vertues which are es-
sentiall to himselfe onely, and
the end of all his workes is to
manifest himselfe; which as it is
the greatest good, is his greatest
glory: he therefore could not
without disparagement to his
own excellency, worke alwayes
immediately in the matters of
his creatures, as in creating new
substances of nothing, but one-
ly

From the
order of
nature.

It breeds
a distur-
bance in
the course
of nature.

Why
should
nature
be
disturbed?

ly in bringing to an higher perfection, by qualifying them with his owne essentiall vertues, so farre as the creature is capable; and for this cause at their first creation he disposed all things in such order, as they might persist of themselves, without his immediate working any more in their matter or substance, which order we call nature.

Now seeing this is true in Angels and all other creatures that ever God created; were it not unreasonable & unnaturall too, to disturbe the order of all Gods workes in exempting man only? Nay, then let nature goe to wracke, and every thing be done miraculously, for the whole order of nature is broken, and instituted in vaine. And for my part, I thinke that God would have rather created men together when he made *Adam* (as he did Angels) than thus to continue creating to the worlds end.

Bue

But it pleased the wisdom
of God to make choice of this
course, not onely for the former
reason, namely, because it was
most fit for the excellency of his
nature, which might worke no
more in the substance of his crea-
tures than needs must: but also
for the meanness of ours, which
require his working by meanes,
after a naturall order, proportion-
able to that reason he hath gi-
ven us (which onely our nature
was capable of) the better to
manifest himselfe unto us.

Againe, that so he might pro-
pagate his Church of mankinde
successively by course of nature,
who thus according to his de-
cree might and did all fall most
fitly and justly in one *Adam* by
nature; as they are restored a-
gaine most fitly and justly in
another *Adam* Christ Jesus by
grace.

And lastly, that he might not
work perpetuall miracles, which
onely

3.
From the
end of
G O D S
workes.

1.
This is a
disparage-
ment to
God.

2.
Unfit for
us.

3.
Against
the order
of grace.

4.
A vaine
worke a-
gainst na-
ture.

From the
end of
the world
to the
beginning

I
T
Aristotle
celestial
cap. 1.

us

3
Against
the order
of grace.

4
A
work

Man the
father no
more than
he begets.

only manifest his power, one
of the meanest of his attributes
which yet is so fully manifested
without it in the first creation of
all things of nothing, and thus
preserving them, that it should
be in vaine for him to doe so
the best; and therefore certainly
he doth not; according to the
Rule, *Deus & natura nil frustra
faciunt.*

CHAP. XXVI.

*Reason from the nature of gene-
ration.*

NOW by this mediatt man-
ner of Gods working, I
meane the rules of nature, and
the order which God insti-
tuted for all creatures in the begin-
ning: it is impossible that God
should be our father and we his
children, if wee have not our
whole man as well soule, as bo-
dy

from him. For if we receive
only the least part of our selves,
that is, our bodies from him,
then he doth not beger a man,
that is to say, a reasonable crea-
ture, but only I wot not what
homelesse matter or dead car-
case: for such an uncouth thing
is the body without the soule:
and though a soule comes after-
ward from another, that's no-
thing to the parents, for they
beger onely the former: and I
know it is unjust to make them
father that which they never
begete. So that by the course of
nature, if man doe not beget the
whole man, he cannot possibly
be said to be a father to the whole
man.

This farther appeareth, for
that by the law of nature, it is
not the giving of the matter a-
lone, much lesse the matter of
the body onely that makes a fa-
ther, for that is of the elements:
in the conveyance whereof the
father

Obj.
Ans.

Elle he
cannot be
a father
to the bo-
dy.

No father
without
giving the
forme.

father is as it were an instrument onely : but the forme is properly and immediately his, which if he doe not propagate to his offspring, he can no more be a father to his children, than to fleas or lice, that breed of his matter, but without his forme, than which, what grosser absurditie can be in nature.

3. Besides, man should then be so farre from being a father to the whole man, that he could be father to no part of him. For he can be but partly a father that begets but part of a creature, and so not a whole father to any part. And if fatherhood consists especially in giving the forme, and that comes only from God, he onely is a father to the whole man rather : yea, is not there much more reason to say, God onely is our father, because the soule, the more noble part, comes from him; than that *Adam* is, because the baser part the body, and

Else he cannot be a father to the body.

and yet not the body neither
 something like the body
 comes from him? I suppose any
 reasonable man will grant it
 without any farther reason.

And thus he cannot be father
 of our bodies, unless to our
 soules also: yea, it is impossible
 in nature, that he should beget
 any thing without the soule
 for there can be no naturall
 body without forme, and no
 forme of a humane body but
 the soule.

If therefore man doth not
 propagate the soule, together
 with the body, he cannot pro-
 pagate any thing, but a meane-
 ability, viz. nothing at all.

Moreover, I say, he cannot
 propagate at all, for generation
 is not of parts, but of creatures,
 the matter and forme, simply
 considered, cannot be said to be
 generated, but the creature, con-
 sisting of matter and forme: and
 therefore when I say the soule

4.
 Else he
 can beget
 nothing.

Else man
 shall be
 inferior
 to beasts.

5.
 Else he
 cannot be-
 get at all.

is generated or produced; it is to be understood jointly with the body, because the whole is otherwise neither can properly be said to be generated, but rather congenerated: so that if man begeth not both, he begeth not at all.

Again, If man cannot beget man, he is by nature herein inferior to brute beasts, yea, even the basest creatures, who yet can propagate their like, both in regard of soule and body. And to make man herein inferior to beasts, what can be more absurd? Neither is it not any disparagement, so long as his soule comes from an higher principle; for it is not onely an *incongruity*, and a grosse deformity in nature, that man should be left destitute of that power which is given to brute beasts in so maine a thing, yea even the highest degree of naturall perfection: but also it casts an aspersion upon God

him-

4.
Elle he
can beget
nothing.

Else man
shall be
inferior
to beasts.

Ob.
Ans.

7.
Elle he
cannot be
get at all.

himselfe, as if he were over-
 come in endeavouring to make
 a creature subject to the lawes
 of nature, of so high perfecti-
 on, as could not be subjected
 therunto: and so God should
 be in his workmanship, and
 be constrained to helpe him-
 selfe, and worke perpetually in
 creating foules, notwithstanding
 his creating all Angels toge-
 ther, which could not be pro-
 pagated, and instituting natu-
 ral meanes for the rest, that so
 they might rest, and yet cannot.

Yea, doe not the contrary di-
 rectly follow, and not onely
 in the common rule in na-
 ture, like begets like, and there-
 fore, man, man: but also be-
 cause if man be the most excel-
 lent of the creatures, having all
 at least the most excellent fa-
 culties in an higher perfection
 than they, he should so much
 rather be more able to pro-
 pagate his like than they? yea,

N

shall

8
 Like be-
 gets like.
 7

shall any beast bring forth another, which shall be able to persist of it selfe, and bring forth more; and shall the God of all creatures make mans nature so lame and imperfect, that he and he onely cannot goe alone as well as they, unlesse God lead him? If this be true, God shall be the most step-father to man, and man the worst creeple of all Gods creatures.

8.

Everyman
two fa-
thers or
none.

Furthermore, As men can have no children this way: so children can have no fathers, or else every one two fathers. For if the soule comes from God, who is a mans father, the whole mans, I meane? not *Adam*, for he is the father of our bodies onely; nor God, for our soules only come from him. If then neither God nor *Adam* be our father, whose sonnes I beseech you are wee? By this doctrine he is a wise childe that knowes his owne father. Per-
haps

As it will be said, wee are the
 names of both. But then every
 one must have two fathers, an
 infinite and a finite father. Oh
 how absurditie, and no lesse
 ridiculous than impossible! for
 how can both be, when by the
 laws of nature neither can
 be short, either they must
 make G o d and *Adam* both
 fathers, or else every childe must
 have two fathers; or none at
 all.

Neither is it without force,
 for children are ordinarily like
 their parents, and not onely in
 the features of the body, but in
 the faculties of the minde also.
 Now though all soules be essen-
 tially alike; and this is not al-
 ways true, neither in soule nor
 in body, for divers reasons, yet
 it is true in both for the
 most part, it appeareth that the
 parents have more in generati-
 on than the body; yea, so much
 that the whole man is ordinarily

9.
 Children
 like their
 parents.

like the parents, so much is the whole man propagated from him.

CHAP. XXVII

Reasons from the nature of the soule.

Every man
must have
two souls.

Neither is this kinde of propagation more agreeable to the ordinary course of generation, than to the nature of the soule it selfe : nor that of the immediate creation more contrary to the one than the other. For, first, as by that doctrine every one must have two fathers, nor none, so also two soules; for if the ratiōall soule be infused by God after the perfecting of the vegetative and sensitive soules, as they are called (though in truth both be performed by one soule, as we see in beasts) I would know

what

what soule it was that did in-
 forme and shape the fruite be-
 fore, giving it vegetation and
 sense? These things cannot pos-
 sibly be done without a soule,
 which if it were not the ratio-
 nall, was some other unrea-
 sonable soule, such as is in beasts;
 and so every man must have
 two soules. For wee see by ex-
 perience, the former did not pe-
 rish at the comming of the lat-
 ter, as it is in the forme of cor-
 poreall substances, when one
 perish, then another succeeds;
 but here both remaine, and
 therefore either must be min-
 gled and made one with the rea-
 sonable soule (which cannot
 be unlesse it be corruptible;) or
 else every man must have two
 soules, one reasonable and ano-
 ther unreasonable: which opi-
 nion is verily as farre from rea-
 son, as the soule is from being
 unreasonable.

Againe, The soule is an essen-
 N 3 tiall

The soule
the chiefe
part of
man.

tiall part of man, and the very forme of man, without which man is not man, and therefore it is against nature, and contrary to all reason, that man by the course of nature propagating a creature like himselfe, should not be able to propagate such an essentiall part as the soule is: especially seeing it is graunted he can propagate such an accident as sin is. Yea, how can this doctrine possibly be true, that man should propagate that which is unnaturall, & not that which is naturall; an unnaturall accident, and not a naturall essentiall part? sin which cannot be without the soule, and not the soule without which there can be no sin.

3.

The soule
compared
with o-
ther spi-
rits.

This also will farther appeare, if we compare the nature of the soule with other spirits. For it is observed by the learned, and manifest even to the ignorant, that God hath created three
sorts

sorts of spirits in the world.

First, Angels, which are so spirituall that they cannot be joyned with bodyes.

Secondly, The spirits of beasts, &c. which are so corporall, that they cannot be seperated from bodyes.

Thirdly, Mens soules, as a mean which can both live without bodyes (as after death) like Angels; and united with bodies, as in this life like beasts.

Againe, we see it is the will and ordinance of God, that Angels should neither increase nor decrease : corporall spirits (as I may call them) both increase and decrease : and that soules should increase and multiply, but never decrease or perish.

Doe not then the order of nature teach then , that as Angels are immediatly created by God onely, and the spirits of beasts altogether mediately propagated, so the soules of men, which

are the meane betwixt both, should be produced, partly by the immediate power of God, and partly mediately by propagation, or rather by such a manner of production as is even a meane betwene creation and propagation. It were to disturbe the order of nature, to confound the nature of the soule, and to make a mingle-mangle of the orderly workes of God, to deny it.

4.

The nature of the soule it selfe.

And this is no lesse apparent, if wee consider the nature of the soule alone, then compared with others. For it is to be considered, that the soule is the lowest nature of all incorporeall spirits, indued with power to use the bodily organs, to those purposes whereunto they were ordained by nature: but chiefly by its rati-
 onall faculty, to get knowledg of all sensible things, which senses are so proportioned by God, that the reasonable soule by
 them

them get all its naturall know-
ledge. Yea even our knowledge
of God himfelfe; doth ordina-
rily arife from fenfe, onely or-
dered by reason; and reason it
felfe is a meane betwene the
fenfe of beafts, and intelligence
of Angels. And therefore God
hath united the foule with the
body, it is incomplete with-
out it, it naturally defires union
with it, it cannot ordinarily
know any thing but by it, and
the end and ufe of it is in all
things naturally to worke me-
diately by the body. For the
foule is not fuch a ftrange na-
ture, dwelling in the body mi-
raculoufly, (as fome imagine,
but lovingly united by a fweet
union, and fit concordance in
nature. And therefore without
question, as the nature, ufe, end,
and all ordinary faculties and
workes, are naturally and me-
diately by thefe corporall na-
tures, fo alfo is the original;

The foule
is not
naturally
united
to the
body

and could not otherwise have such union and sympathy with the body. But yet as the nature and workes also are some wayes extraordinary, without and above all elementary natures, so proportionably thereunto, God hath an extraordinary and supernaturall worke in producing of it.

5.

The faculty of propagation seated in the soule.

Another reason that the soule is propagated, may be because the faculty of propagation belongs as well to the soule as the body: yea, hath originally the chiefe seate in the soule onely. For the body alone is but a dead instrument (as the pen in the hand of the writer) and therefore must needs be in the soule, which is the first principle, and principall cause of all actions: unless we should graunt more soules than one, and disturbe, yea, destroy the uniforme government of nature, by placing divers commanders in one body.

dy. Now if the soule hath a part, yea, the chiefest power in propagation; it were most absurd to say, that all is spent in the producing of I know not what brutish thing, which is neither man nor beast. And seeing according to the rule of reason, such as the cause is, such also is the effect: how can it be but the soule must produce a soule, and consequently the whole man the whole man.

Add hereunto that the soule doth accompany the seed, and perfecteth the body from the very first conception, which not onely the ancient Philosophers acknowledge as most agreeable to nature and reason; whence it is that nothing is more comon with *Aristotle*, than that the power of the soule is in the seed, making its owne house, fitly framing the bodily organs, and bringing them to the highest perfection that the first constitution

6.

The soule present in conception.

Arist. de gen. anim. l. 1. cap. 3.

Scal. Exerc. 6.
Sect. 5.

tion of the matter is capable of : but even amongst our modern Philosophers and Divines, it is acknowledged, for such effects cannot be done without a soule, as the most acutest Scepter abundantly proveth. And if the soule informes the seede at the very instant of perfection, when there are as yet no organs, is it not more probable, that it is mediately propagated with the seede, than immediately created by God? Yes doubtlesse. Neither need any doubt how the rationally soule can informe the seede without organs, know that the chief, yea the only immediate organs of the soule are the spirits, and these are as well in the seede, as in the most perfect body.

The soules
worke in
the Em-
brio.

Although therefore there are, as yet, no eyes or eares, for the soule to heare or see with, yet there is worke enough for it, to heate and coole, moysten and dry ;

by, and thereby to seperate and
conioine, to thicken and thinne,
to extend and contract, to make
rough and smooth, to harden
and softer: these and such o-
ther are the workes of the soule,
whereby it doth ordaine, place,
number, and forme the seede.
For though they be the prime
and secondary qualities of the
elements, yet in such a naturall
body, all are done by the power
of the soule, and none of all can
be done without it.

Lastly, It appeareth that not
nature, but God is the efficient
cause of the soules procreation,
because even elementary bodies
cannot be produced without a
more excellent efficient than
themselves. For we see that all
naturall things, yea every plant
that growes out of the earth,
besides the materiall cause the
elements, whereof it is com-
pounded, and the seede whence
it receiveth the forme, hath
also

7.
God the
efficient
cause.

also an externall efficient cause, which certainly is the influence of the celestiaall Orbes, who by causing motion, gives it the first hint and power of growing. And seeing the soule hath such similitude with these corporall natures, that though they have not matter and forme as they have; yet having a spirituall kinde of composition, which for likenesse justly meriteth the name: therefore as the spirituall matter and forme thereof is propagated from the parents by the seede; so it must also have a spirituall externall efficient cause more excellent than it selfe, which can be no other but the immediate power of God the father of spirits. For as all naturall bodyes have an efficient cause correspondent to their natures, which in course of nature cannot be good immediately with whose nature they have so small affinitie, yea,

so

so great contrarietie : but these heavenly powers, with whom they have such sympathy, being of the same corporall nature, though of a more excellent temper : so the efficient cause of our soules must needs be agreeable to their natures, which cannot be the Starres, which are far inferior, but God who is also a spirit, and of a more excellent nature than our spirits ; even as the Sunne is more glorious than these earthly substances : betweene whom there is such sympathy, that even as plants welke and fade, without the force of their efficient, that heavenly lampe the Sunne, and the rest of those celestiall orbes, but grow and flourish with them : so how a soule seperated from God and one united unto his and injoying the beames of his grace, is either miserable or happy : we know in part, but cannot perfectly comprehend.

C H A P.

C H A P. XXVIII.

Reasons from other considerations.

Rarenesse
of humane
conception.

BESIDES these arguments taken from the ordinary course of generation, and the nature of the soule, divers other probable reasons may be produced. As first, the often failing, and indeed rarenesse of humane conception in comparison of other creatures, as common experience teacheth. Now if the soule be created after the perfecting of the body, then the first conception and breeding being by the power of nature onely, why should there not be as much frequency and certainty in the propagation of mankind as of other creatures? This rarenesse of humane conception doth intimate unto us, that it is not by the power of nature alone that man is conceived in the

the wombe, but that there is some more speciall worke of God in it, than in the generation of other creatures. And if it cannot be denyed but God hath such a speciall worke in the conception of man, why should we not thinke that the soule hath its beginning then also, rather than (with reverence be it spoken) to put God to a double labour, and to set him twice on worke in every mans generation.

And this may farther appeare, not only by testimony of Scripture, which makes conception to be a speciall worke of God, and never mentioneth any extraordinary power, in the quickning & giving of soules to children: as when *Rachel* rashly cryed out, Give me children or else I dye; *Jacob* gravely answereth, Am I in Gods stead? And so when *Bowen* went in unto *Ruth*, it is said, The Lord gave her conception: but
even

2.

God should
be tyed to
nature.

even reason it selfe will evince it. For is it not an absurd thing that God should waite our les-
sures, and be set on worke at our pleasures? And yet this must needs be, if God create soules after the forming of the body; for then the former being done by the power of nature, God shall be bound to give soules immediately whensoever nature produceth bodyes: unlesse he should suffer children to be born without soules, or corrupt and kill their bodyes before they be informed, (and so indanger their mothers too) both which are both against nature and reason. Whereas if this mediate manner be admitted, this cannot justly be objected, for as much as God shall not then produce mans soule according to a particular immediate and new creation: but according to his almighty blessing, powerfull ordinance, and constant conser-
ving

ing providence: which though
be somewhat more immedi-
ate in this than in other cases,
yet it is still within the lists of
nature, nature it selfe so requi-
ring.

Yea farther it followeth, both
by divine and naturall reason,
that as God hath from eternitie
decreed concerning man above
all creatures, both who shall
come into the world, and at
what time: therefore accord-
ingly he must needs have a work
in mans conception above all
other creatures. Which what
can it be in the course of nature,
but that he is the immediate ef-
ficient of mens soules, whereby
he blesseth or blasteth, furthers
or hinders, mans conception at
the first, and so by a speciall
providence, orders the same ac-
cording to his owne most wise
decree. And hence it is that men
cannot propagate either what
or when they will.

Againc,

3.

The ex-
cellency
of mans
nature re-
quires it,

4.
God and
nature
should
worke in
vaine.

Againe, Otherwise this absurditie will also follow, that there are many children, begotten, conceived, formed, quickened with sense, and so well nigh perfected, and yet dying before the rationall soule be infused, they shall never rise againe at the end of the world; that God might be glorified in their salvation or damnation, unlesse he should then create new soules for un-informed bodyes. And this besides crossing the word of God, which teacheth that all that are conceived in sinne, must be punished in Christ or themselves, for the satisfying of Gods Justice: wee must absurdly frustrate the workes both of God and nature, notwithstanding, neither can doe any thing in vaine.

5.
Unnatural
conceptions
voyde
of reason.

Furthermore, It is manifest that not nature alone, but the efficient power of God is joyned with the propagation of soules,

soules, because it is wholly denied to such copulations as are out of kinde. For nature alone would make a mixture, whereas notwithstanding, we see that some kinde of creatures, as Apes and Satyres, which (as it is probable) were at first begotten by such unkindly conjunctions, are not indued with reasonable soules. Or if not they, yet it is possible that humane seed should be mingled with other creatures (for which cause buggery is forbidden in the Law) and yet such issue is altogether soulelesse, and voyde of reason: although it cannot be denied but naturall sense may be and is the more perfect in them, and for they more craftie than other creatures. They therefore make a monstrous and prophane mingle-mangle that would have man propagate his like by the power of nature meerely, as other creatures doe.

On

6.
Soules infused in adulterous generations.

On the other side it is plaine also, that it is not altogether immediately created by God without naturall meanes, because it is not denyed to children that are unlawfully begotten: for then God should seeme to approve of that which is evil. For albeit it is true (as it is commonly answered) that it is good in God to make stollen come grow, because that order of nature is good, though the action of stealing bee naught, and there is no reason he should alter that good institution of nature, for the personall corruption of some men: yet this helpeth them not at all, who maintaine the immediate creation of the soule, but onely freeeth him in regard of this mediate manner and naturall order in propagating soules, which is indeed this way sufficiently answered. But if (as they say) there be no naturall order for the soules

pro

propagation, but they come immediately from God (he not being bound to infuse soules, but where he pleaseth) he cannot be free from tollerating, if not allowing and approving of evil in this behalfe. Whereas in the other, though he be not bound neither (unlesse by his owne band) yet he may lawfully by the just order of nature,

Moreover, Concerning the matter of the soule, seeing wee see by daily experience, that nature by vertue of Gods first ordination, doth out of the dead matter of the elements, continually produce so admirable powers, as seeing, hearing, &c. yea, common sense, phantasie, memory, and all those cogitative vertues which are in brute beasts, the manner of which working is above humane reason to conceive: how can it seeme strange that the God of nature

7.

Sense ariseth out of the dead elements.

The corporall seed
a fit instrument.

nature by his owne speciall assistance, should out of that farre more excellent and divine nature in man, produce others like unto it, though we cannot conceive the manner how? Even this well weighed, will add no small credit to this truth amongst the wise.

Lastly, That the corporall seed is a fit instrument for nature to use in so high a worke, is manifest enough in as much as it is of a more excellent temper, especially the spirits therein, being more purely subtle, and temperate, than they are in any other creature in the world. And how this may further the operation, and consequently the propagation of the reasonable soules, appeareth in that Elephants, who being of a more excellent temper, and coming nearer to the nature of man than other creatures, doe both live longer, and are (as I may say)

induced

edued with more reasonable
parts than others. So that al-
though the soule cannot arise
out of any elementary temper
as appeareth by the immortall
nature, which even naturall rea-
son is able to demonstrate; yet
there is no question, but it may
bee instrumentally furthered or
hindered thereby, yea even in
the most excellent workes of
reason, this beeing indeed one
of the maine reasons in nature,
why one man excelleth another
in wisdom. Now then seeing
the Spirits in humane seed are of
such a transcendent nature, not
merely corporall, but approa-
ching very neere to the nature
of the soule, whereby they are
soone acquainted and easily uti-
lized, and used as the hand of
the soule, even in the most di-
vine operations of reason: why
should they not much more be
a fit instrument for the convey-
ance of the soule in naturall ge-
ne-

neration. And thus I have finished my taske in proving this manner of the soules propagation, both by divine and naturall reason.

CHAP. XXIX.

An answer to some objections against this manner of propagation.

BUt now me-thinkes I hear some call me backe, saying, I contradict my selfe in that I say, and that even this meane way hath its extremities. Having therefore shewed that the soule of man can neither be immediately created by God, nor yet meereley propagated by man, and proved this middle way betweene both, both by Scripture and naturall reasons: I will now in the last place (that there may remaine

no

no just scruple to cavill at) briefly answer some few Objections, which I conceive may be made more directly, even against this meane manner of the soules procreation, and so conclude.

The Objections are these foure :

First; That the soule shall not be immortall, if it may be resolved into a former principle, namely, *Adams* soule from whence all came.

Secondly, God shall thereby still worke immediately in the creation of soules, and so shall not yet have ended his worke, and rest from his labours.

Thirdly, Man shall still be inferior to beasts, in that he cannot beget his like alone, but must have more helpe from God than they.

Lastly, God shall still be touched with sin, in being the immediate efficient of our sinfull

Objections.

I Obj.
That the
soule must
be mortall
if it pro-
ceed from
another.

soules. All which may be as easily answered as objected.

For the first, first, although it is true, that all mixt bodyes may be againe resolved into their former principles the elements, whereof they are compounded, and out of which they arise: yet this is no impeachment to the soules immortallitie. For the comparison is unequall, and the causes nothing like, unless wee should say that all bodyes must returne into *Adams* also, whence they came as well as soules.

Secondly, Mixt bodyes are not the simple elements, but compounded of them: where as our soules are of the same nature, and no lesse simple than his was.

Thirdly, If it were compounded, yea, even of the elements, yet it would not presently follow, that it must needs be mortall, because corruption and death comes not onely, nor

so

so much from propagation or composition, as from divine malediction, for death is the wages of sinne, without which even *Adams* body should have beene immortall, as well as his soule.

Lastly, To this objection I will oppose an infallible conclusion, viz, that nothing can returne to nothing, but by the same meanes whereby it receives the first being. And hence it is that all creatures that are produced out of the elements by the power of nature, doe by nature resolve into them againe: but because mens soules cannot be propagated from their parents, but by the immediate power of *G o d* concurring, hence it necessarily followeth, that neither can they be againe dissolved or annihilated but by the same omnipotent power. This therefore doth invincibly prove, so farre is it from dis-

proving the soules immortallitie.

2 Obj.

That God
still works
in creating
Soules.

1.

For the second, that God shall not yet rest from his labour, but be still set aworke in the creation of soules.

I answer, first, here is no creation of any new kind of creature, which they of the contrary-part would have us to take for a sufficient answer.

2.

Secondly, Which is more, here is no new substance created of nothing, but onely produced out of former matter.

3.

Thirdly, It nothing oppugnes Gods resting, to worke immediately in some things, as by his holy Spirit in the hearts of Gods Elect: in such things the Father worketh hitherto and the Sonne likewise.

Ioh. 5. 17.

Lastly, This worke is no part of creation properly, but of preservation, which is ordinarily either mediate or immediate. Mediate, so all elementary creatures,

natures, and individuall natures, are preserved by God; but by the meanes of nature or rather naturall meanes: but now nature it selfe, (-or as I may say) the very nature or Symmetry of nature, is preserved by his owne immediate power, there being no nature above nature, but onely his to preserve it. And by the same immediate power it must needs be that the production of soules is conserved; the excellency of whose nature, is such as can have no naturall or mediate efficient cause, and therefore of necessitie it must be his immediate providence onely, and that even by course of nature.

To the third objection, that if mans generatio requires more helpe from God than other creatures, his nature shall therein be still inferiour to theirs.

I answer, That no creature can propagate the like alone, no

3 Obj.

That man shall still be inferiour to other creatures.

more than he ; and that he doth as much in the generation of his like, as any other creatures doe in theirs. For it is well knowne, that in generation, besides the matter and forme, which proceeds from the generators, it is necessary that there should bee an efficient power, comming from an externall cause, which all grant to be the influence of the celestiaall Orbes ; whence is that common Proverb amongst Philosophers ; *Sol & homo generant hominem* ; now seeing man gives the matter and forme of the whole man, soule and body, though in regard of his soule, he hath a more excellent efficient than they, or rather the same efficient after a more excellent manner, that is, immediately : this is so farre from disparaging, that it exalteth mans nature above all other creatures in the world. Nevetheless, if man did not give both matter and

and forme, this were indeed
justly objected, and he should
be herein according to the or-
der of nature inferiour to all o-
thers, as we heard before.

Lastly, The last objection, that
God shall be touched with sinne
in being the immediate efficient
of our sinfull soules, is easily an-
swered: for God is simply the
efficient cause of the soule, and
not of sin, but that comes from
our corrupt parents, who sup-
ply the matter of the whole
man, corrupt and sinfull like
themselves. It being Gods just
ordinance in nature; that as the
tree is so should the fruit be.
And thus sin is meerly acciden-
tall in respect of God, who as
he made man at the first per-
fect: so also this ordinance of
generation, whereby he should
have begotten children perfect
like himselfe, but he by his fall
corrupting himselfe, hath like-
wise corrupted all his posteritie,

4 Obj.

That God
shall still
be touched
with sin.

Rom: 11.
16.

albeit God still performes his part as perfectly as ever, in conferring of his efficient power for the producing of them. Thus then we see how the generation of men, which should have been perfect, is become finfull through our fautes, and not Gods, and why then God did not make man new againe, or stop sin there, but continue his first institution, might be sufficiently cleared, but is not in this place to be disputed.

CHAPTER XXX.

The Conclusion, recapitulating the summe of the premisses.

Use of this
Tractate.

IT is now time to conclude this so difficult a doctrine, which as in the beginning it seemed so hard that no words could sufficiently explain it, so now me-thinkes it is so plain and

and easie, that I feare nothing more than that I have insisted too long in the prooffe of that which I thinke no man can or will deny; yet considering that such is the curiositie of some in this age, that are wittily acute, and such also the difficultie and necessitie of understanding this doctrine aright, that a mans life were well bestowed in giving full satisfaction therein; this short discourse I hope will not seeme over-long to the judicious.

I conclude therefore as before, first, that the soule is neither immediately created by God of nothing, nor yet meerly propagated by man without his immediate power: but that he hath instituted a naturall order whereby the whole man begets the whole man, both soule and body, and as well the one as the other. Not the soule the body, nor the body the soule, nei-

I.
The originall of the Soule.

neither the soule the soule alone, nor the body the body alone, yet in this order, the soule the soule onely immediately, but mediately by the body : and the body the body onely immediately ; but mediately by the soule. And thus in man the whole propagation, the whole, as concerning matter and forme as well as other creatures : albeit in the one the immediate power of God consisteth as an efficient cause, and naturall meanes onely, in the other.

2.

The immortalitye of the soule.

From this naturall yet divine beginning, I also conclude the immortall nature and everlasting continuance of the soule. For seeing it is not produced by the power of nature alone, nor yet made of any corporall matter, but spirituall both for matter & manner, wherein it excelleth all other creatures, though united through Gods institution to the naturall generation :

it.

it must needs transcend the condition of all corporall creatures, as well in the ~~er~~ ^{er} ~~bits~~ ^{bits} in the originall, and so can be no lesse than immortall, though we goe no higher than the rule of nature.

Hence also I conclude, that all *Adams* off-spring are infected with that staine of nature which he contracted to himselfe by sin; which is propagated from parents to children, together with the whole man the subject thereof; and that without any fault in God, it being our act and not his, our sinfull soules proceeding not from him but our sinfull parents, and so not being corrupted by him, but by our selves in *Adam*.

And lastly, hereby also appeareth the puritie of Christs incarnation, who, though he were true man like unto us, and made of the same substance both for soule. and body, yet was not

3.
Original
sinne.

4.
Christs
incarna-
tion.

pro-

Reasons
to beleve
without
reason.

propagated after the common manner of men, to avoide that infection of sin which wee receive in propagation.

Now if any cannot conceive, through the subtle conceit they have of it, how the soule should minister any matter to the producing of another (which I confesse is hardest;) yet considering that most of the most learned ancient Fathers and Schoolmen in former times, have allowed aëreall bodyes even to the Angels themselves: it cannot be thought absurd, that I ascribe such a spirituall composition to soules, as hath such a neere resemblance unto corporall matter and forme, as may well stand both with this manner of propagation and the divine nature of the soule. And if thus much be not granted, it cannot appeare in nature neither, how it can be united with the body, the one being in my conceit as hard

hard to conceive as the other.
But seeing I see the one is, I be-
leeve the other may be. And
further I adde that, that though
this did seeme to disagree with
reason, yet wee ought rather to
beleeve it than the other which
we plainly see doe disagree with
Religion. But to conclude, see-
ing wee see the reason why wee
cannot see the reason, let us not
be so vainely curious to enquire,
of that which we know certain-
ly we cannot certainly know,
let us content our selves a while
not heathenishly to reason, but
Christianly to beleeve, and
shortly after this life, all
these things shall be
revealed unto

us.

Phil. 3. 15.

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A Compendious
Table of matters
concernable in this
TREATISE.

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